

THE
Spirit of Missions

Vol. LXXXVI

AUGUST, 1921

No. 8

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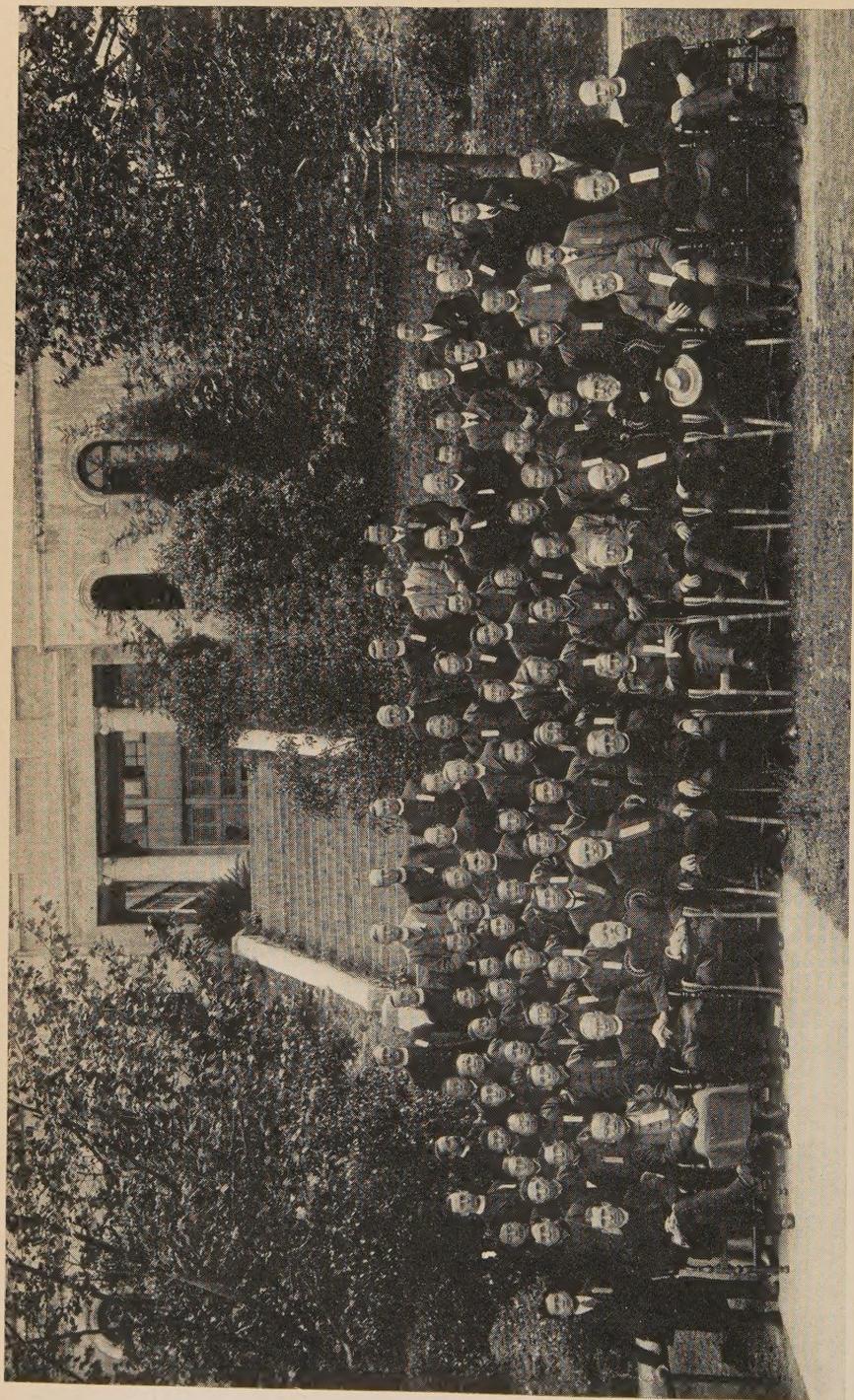
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THE FOURTH GENERAL SYNOD OF THE CHINESE CHURCH
Boone University, Wuchang, April 17, 1921

In the front row, seated, from left to right, are (1) Bishop Dubfuy, Victoria; (2) Bishop Sing, Assistant Chekiang; (3) Bishop Norris, North China; (4) Bishop Molony, Chekiang; (5) Bishop Cassels, Western China; (6) Bishop Graves, Shanghai, chairman of the House of Bishops; (7) Dr. Pott, chairman of the House of Deputies; (8) Bishop Scott (retired), North China; (9) Bishop Roots, Hankow; (10) Bishop Banister, Kwangsi-Hunan; (11) Bishop Huntington, Anking; (12) Bishop Hind, Fukien; (13) Reverend T. A. Scott, bishop-designate of Shantung



The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVI

August, 1921

No. 8

WE have spoken before in THE SPIRIT OF MISSIONS of the splendid contribution to the ministry and to the intelligent lay-service of the Church that has been made by our Church colleges.

It is not in the preparatory school, but in college, between the years of sixteen and twenty-one, that a boy decides upon his life work; and it is during that period that he should be reminded, by precept, example and environment, of the claims of the ministry upon him.

The old charge that the education given at Church institutions of learning is narrowed by ecclesiasticism has long since been discredited and has been utterly disproved anyhow so far as the colleges of the Episcopal Church are concerned.

Many college presidents today are alarmed at the results of a non-moral, because non-religious, influence in a student's life; and if we are to give young men moral ideals, to whom shall we go and upon whom shall we fix their attention, but that sublimest human character in history, the Lord Jesus Christ?

Our Church college is a place where loyalty to our Lord Jesus Christ is openly and definitely avowed and where the chapel services are the services of the Book of Common Prayer.

The great compelling need of our country today is the right kind of education for men and women. Our Nation-Wide Campaign is nothing more than a campaign of education. Knowledge is power, and the knowledge that glows with the love of Jesus Christ is power unto salvation and eternal life.

We may not be able to force our sons and daughters to be good Christians, but at least we can see to it that, at the most critical and formative period of their lives, they are subjected in mind and heart to definite Christian influences.

In this connection I beg to call attention to the appeal made by the Reverend Robert Tatum for funds to establish a missionary scholarship or scholarships at Sewanee, as a memorial to the late Archdeacon Hudson Stuck.

Doctor Stuck received all his education and the ideals of his intellectual life at a Church college; and no one could say that he was unscientific or tainted with ecclesiasticism (whatever that means). He was a man of intense loyalty to his Saviour and to the Church, which his Saviour founded to carry on His work, but he also had the power of wide and accurate knowledge, which gave him confidence in his judgment of men and things.

It is a splendid idea to found a scholarship in his memory at the place he loved so well, and I am sure that many will respond to this appeal.

Reas. Gaylor

THE PROGRESS OF THE KINGDOM

THE consecration of Dr. Gardiner on June twenty-third as suffragan bishop of Liberia, and of Dr. La Mothe on June twenty-ninth as bishop of Honolulu, were events by which the whole Church was encouraged and strengthened. The other side of the Atlantic, the "Cross Roads of the Pacific"; **Two More Missionary Bishops** Africa, and the Islands of the Sea; our brethren of African birth or descent, and the household made up of many nations as well as our own—these contrasts have pictured themselves in our minds as these two men have been ordained and consecrated to peculiar responsibilities in Africa and the Hawaiian Islands. Bishop Gardiner, born, reared and educated in Liberia, returns to his native land to assist Bishop Overs in caring for and extending the work there; Bishop LaMothe goes to the Hawaiian Islands to take charge of the work in the missionary district of Honolulu from which Bishop Restarick has recently reigned after nearly twenty years of faithful and devoted service.

A STATEMENT from the treasurer of the receipts for the first six months of 1921 has been issued and will be found on page 549. In sending these figures to diocesan treasurers and others Mr. Franklin accompanies them with the following facts and questions:

The Treasurer's Statement "For the first five months of this year, cash receipts on account of the Nation-Wide Campaign showed a gratifying increase. And then came June!! A decrease of \$130,042.06 in one month, which wipes out nearly 70 per cent of our previous gain, is alarming.

"What is the matter? Is it delay in remitting? Is it lack of organization? Is it repudiation of pledges? Is it lack of interest in God's work?

"Whatever the cause a remedy must be found. The decline in receipts has made necessary an addition to our bank loans in the sum of \$50,000 with its consequent interest charges.

"How does your diocese stand?"

So many are away from home during part of the summer that very often the parish treasurer cannot forward the usual monthly sum for the general work of the Church simply because he has not received it. Expenses in connection with this general work go on, however, and must be met, if not with money on hand then with money temporarily borrowed. Mr. Franklin asks as to the standing of your diocese. The first step in ascertaining that fact is an inquiry into your own parish, which is made up of yours and your neighbor's pledges. It is hard to think of every detail but if we could only manage to keep up our individual, parochial and diocesan pledges regularly the Church's general work would be spared the embarrassment and expense of borrowing money to care for these temporary needs. No one of us can right the wrong, but working together we can easily find a remedy.

INCREASINGLY widespread interest is being taken in the centennial anniversary of the Domestic and Foreign Missionary Society. Commemoration of this world-wide endeavor cannot include every detail of development in the past century, but it can, above all else, emphasize the fact that God has been pleased to bless the endeavors sanctified to His service. Surely, judging by the past, it is God's will that we go forward.

The Progress of the Kingdom

MONTHS ago we wrote Mr. Drane in Alaska asking him to snatch enough time while at one of the upper Yukon points to at least begin some account of his winter's journey over the trails of interior Alaska. Knowing the intense interest of Church folk generally in the work which Archdeacon In Archdeacon Stuck did, and their desire to have any word as to its being Stuck's continued by others, we promised Mr. Drane to give his story Footsteps to the Church as soon as we received it. True to our forecast Mr. Drane did exactly what we had asked of him. Our message intercepted him after he had returned to the Yukon from the Arctic; he wrote us from Circle City, and at Eagle began writing the account of his winter's journey; on reaching the Tanana Valley he completed the account, mailing it after he had finished his "swinging" of the circuit.

The article comes to us with refreshing vigor in midsummer and carries us back to last winter and the Alaskan trail. We all rejoice that Bishop Rowe was able to rearrange his plans so as to spare one of his "local" clergy to this special work; we join in thanksgiving for his safe conduct throughout the journey; we feel, as Mr. Drane reminds us and as does every missionary, that cause for deepest gratitude is found in the fact that we are privileged to be the messengers through whom the goodness of God is made known to some of our fellows.

Memorial to Archdeacon Stuck It is a happy coincidence therefore that brings to our attention at one and the same time not only the actual physical effort to continue the work which Archdeacon Stuck did, but also an endeavor to perpetuate in the name of the God Whom he served, his example and influence by supplying means whereby men may be trained as workers in the mission field.

The late Hudson Stuck, D.D., F.R.G.S., Archdeacon of the Yukon, was a devoted alumnus of the University of the South at Sewanee. A movement has been started to provide an appropriate memorial for him, in the form of a scholarship at Sewanee, for the education of men for the mission field of the Church, preferably in Alaska.

This plan was initiated by the Reverend Robert G. Tatum, a devoted personal friend of Archdeacon Stuck's, and his companion in the memorable ascent of Mount Denali. Mr. Tatum was sent by Archdeacon Stuck to prepare for the work of the Church's ministry in Alaska, where he had hoped to be the archdeacon's companion and helper. He has completed his university studies and returns immediately to Alaska. The plan proposed by Mr. Tatum has met hearty approval on the part of many, and it is endorsed by the Right Reverend Thomas F. Gailor, D.D., president of the Presiding Bishop and Council.

The sum required for this scholarship is estimated at \$10,000. Contributions of any amount are asked from persons interested in securing men for the Church's missionary work, who are willing to perpetuate in this way a part of the influence and service of one of the Church's missionary heroes.

Contributions may be sent to the Treasurer of the Presiding Bishop and Council, at the Church Missions House, 281 Fourth Avenue, New York, N. Y., marked "For the Archdeacon Hudson Stuck Memorial at Sewanee".

Accompanying this statement was the following sentence written by Bishop Gailor, the president of the Council: "I beg that THE SPIRIT OF MISSIONS will make favorable mention of this appeal by Mr. Tatum." We count it a privilege to call to the attention of Church folk generally this plan to praise God and to honor one who has gone. Such a living memorial is an honor both to Archdeacon Stuck and to ourselves, and surely it must please God.



One Hundred Years



CENTENNIAL

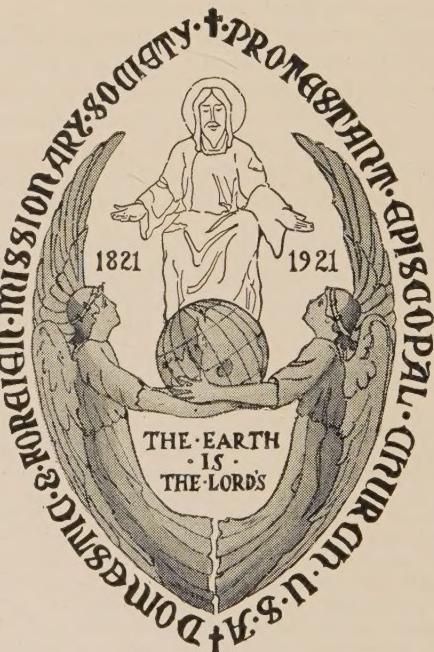
Domestic and Foreign Missionary Society

1821-1921

ONE HUNDRED YEARS!

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ONE HUNDRED YEARS!

In this century, in spite of our weakness, what great things God has permitted us to do in His Name!

The first objective suggested by the committee of arrangements for the Centennial of the Domestic and Foreign Missionary Society is to secure by Easter, 1922, at least one hundred qualified missionaries, both men and women, to meet some of the calls for reinforcements at home and abroad.

ONE HUNDRED YEARS!



What Hath God Wrought





SANCTUARY OF MISSIONS

THE Lord is King, and hath put on glorious apparel: the Lord hath put on His apparel, and girded Himself with strength.

He hath made the round world so sure: that it cannot be moved.

Ever since the world began, hath Thy seat been prepared: Thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the sea are mighty, and rage horribly: but yet the Lord, Who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness becometh Thine house for ever.

—*Psalm XCIII.*

*

THANKSGIVINGS

WE thank Thee—

For the one hundred years of the Domestic and Foreign Missionary Society and its countless opportunities for service.

For the work of the Church in Alaska. (Pages 493, 497.)

For the courage and zeal and faith of Thy servant, Daniel Sylvester Tuttle. (Page 505.)

For the establishment and progress of the Holy Catholic Church in China. (Page 508.)

For the progress made in Osaka, Japan, as evidenced by the completion and consecration of Christ Church. (Page 515.)

For Deaconess Sabine's life of devoted service, both as an Alaskan pioneer and at home. (Page 520.)

For the growth in interest in missionary conferences. (Pages 527, 529.)

INTERCESSIONS

WE pray Thee—

To direct and guide all members of the Domestic and Foreign Missionary Society, especially those who at this time have the responsibility of arranging the details of the Centennial Celebration.

To bless, and, if it be Thy will, to crown with success the effort to establish the Hudson Stuck Scholarship. (Pages 491, 493.)

To bless the endeavors of Church Schools as they plan and work for the Lenten Offering for missions. (Page 511.)

To bless the Church as She serves the Negro. (Pages 517, 519.)

That Thy blessing may rest on the Church in Wyoming. (Page 521.)

To guide and direct all missionary bishops, especially the bishop of Honolulu and the bishop suffragan of Liberia; and to bless all other missionaries, especially those who have recently gone forth in Thy Name. (Pages 523, 525.)

*

PRAYER

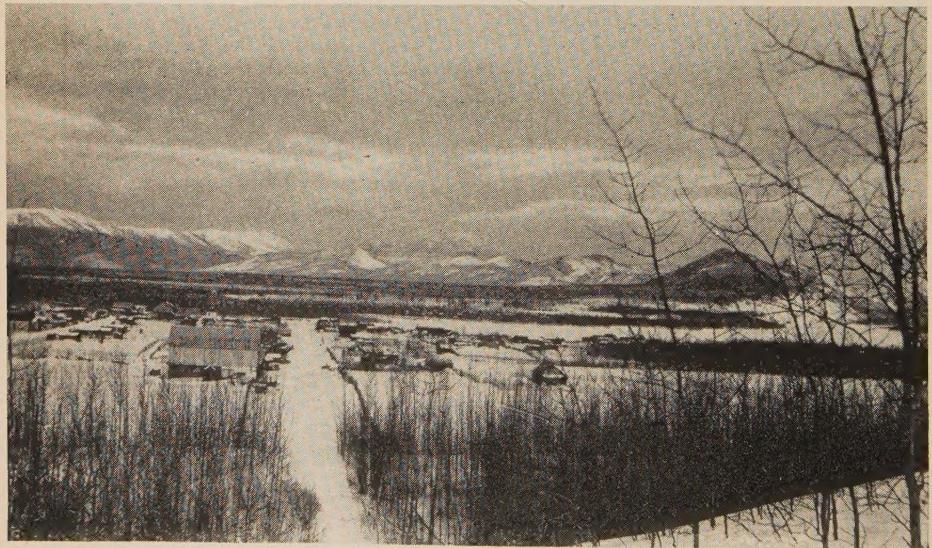
O GOD, Who on the mount didst reveal to chosen witnesses Thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, Who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

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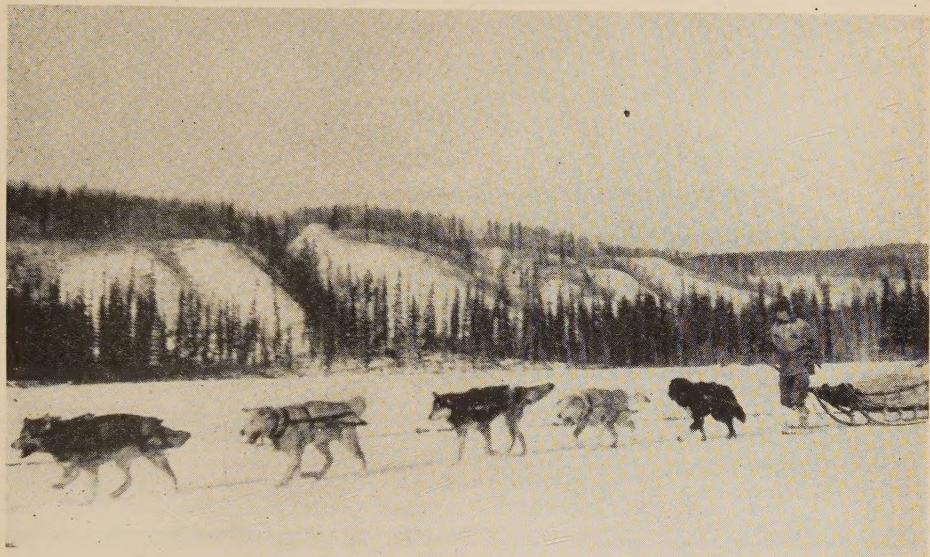
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MR. DRANE AT THE GRAVE OF ARCHDEACON STUCK, FORT YUKON
The cross of red geraniums—made at the time of the funeral from Mrs. Burke's house plants—was still in good preservation in March, when this picture was taken, owing to the intense cold



EAGLE, ALASKA
Eagle has a most picturesque site



"SWINGING THE CIRCUIT"—MR. DRANE AT THE GEE-POLE

SWINGING THE CIRCUIT BEHIND ARCHDEACON STUCK

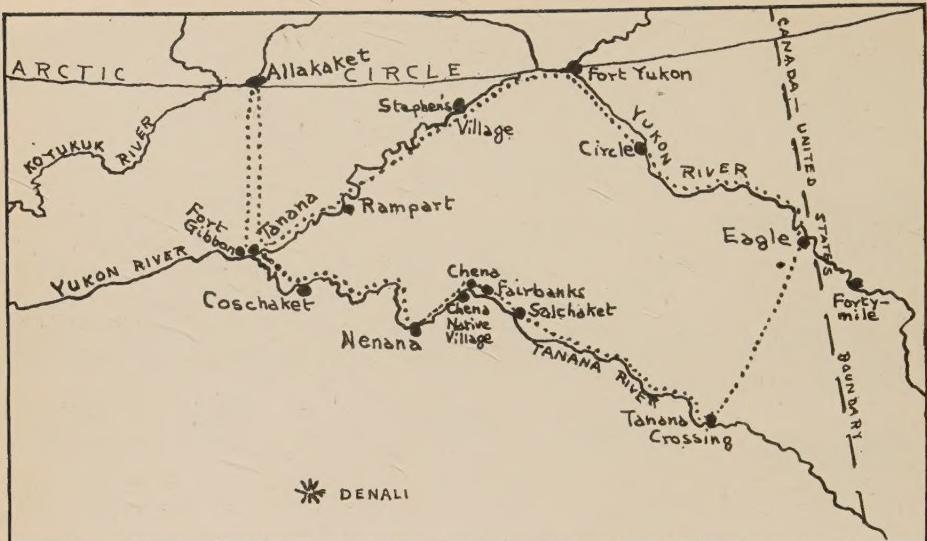
By the Reverend Frederick B. Drane

THE death of Archdeacon Stuck was and is a loss severely felt by all Christian people in Alaska. Summer and winter his visits have always been a stimulating force at the missions, or wherever he was wont to hold services. There was a power in his personality and in his outspoken championship for the cause of righteousness and justice, both among the whites and the Indians of the interior. To have him taken from us means that we are deprived of the bishop's right-hand man and the Church's strongest voice for the cause of Christ in this frontier country.

From what proved to be his deathbed he wrote me a letter. He said with the return of the frightful pain of neuritis he was determined not to remain in Alaska this winter to be a care to the workers and to experience

what he suffered two winters previously. He would, at Doctor Burke's advice, take the last steamer out, for he knew in the States he could be of more use as a cripple than he could at Fort Yukon. So he asked me if possible to plan to make the winter rounds of the missions in his stead. This letter was written in September and received by me the last of November, on my return from the upper Tanana Valley. By the middle of December word came from Bishop Rowe authorizing me to make the winter rounds.

One who has been on the winter trail in Alaska looks forward to a trip with a mixed feeling. There is always a joy about being in the open and in being on the move from place to place. But there is also a dread of the strong cold, and of traveling when the dogs' feet are apt to freeze. As a rule the



MAP SHOWING MR. DRANE'S JOURNEY

man who knows the work does not experience real hardship himself, but the slow grind of breaking trail in the cold, with the dogs dragging the sled barely a mile an hour, is most trying. As it happened on the round as we made it, we were eleven days in cold between 40 and 55 degrees below zero. Yet we never met conditions at any time that caused us to remain in camp and wait for a break. In all, the trip involved some 1,450 miles, yet from start to finish we were favored by weather and trail conditions. The dogs held out well, and my companion, Moses Cruikshank, a former mission boy of Saint Mark's, Nenana (Tortella Hall), was always reliable. His tirelessness and knowledge of dog-sledding, and his never-failing composure of mind and temper, made him an ideal helper for a long and wearing trip. So now that it is over my best hopes are fulfilled and my worst anxieties about our progress and welfare forgotten.

The missions and places visited in order, starting from Nenana, were Tanana, Saint John's-in-the-Wilderness at the Allakaket on the Koyukuk, then

back to Tanana and up the Yukon to Rampart, Stephen's Village, Fort Yukon, Circle and Eagle. Then striking across country, via the old Eagle-to-Valdez mail route and telegraph line, to Tanana Crossing, we proceeded down the Tanana to Salchaket, Fairbanks and again to our headquarters at Nenana. Wherever we went we were well received, and we were made to feel that the services of the Church are wanted. If perhaps it was a special farewell service of the Holy Communion for the mission staff, there was an eagerness for the comfort of the Sacrament. Or, if it were an informal service in the cabin of some old-timer, with a gathering of miners, prospectors, trappers or woodchoppers, as might chance by, there was a readiness to listen and a willingness to be persuaded on religious subjects, perhaps imperfectly understood. At almost every village or town visited there were babies presented for baptism, here and there were couples to be married, and also I was called on to bury three children and one adult. Besides this there were many services of instruction.

Swinging the Circuit Behind Archdeacon Stuck

The trip down the Tanana river to the town and native village of Tanana, on the Yukon river, was eventful if only for the visit to Coschaket village, where were gathered between one and two hundred natives holding a "potlatch". We stayed there part of three days. One afternoon we buried the son of the chief, a grown man with a family. He had been shot accidentally, having been taken for a moose by one of the hunters. With him was buried his youngest son, who died shortly after the father's tragic death.

The next day was turned over for Church services. We celebrated the Holy Communion with forty communicants receiving in the morning. In the evening we held services again, while the potlatch programme was suspended. A potlatch involves protracted dances of the native variety with the chant-like songs in memory of their departed loved ones. This particular potlatch was in memory of Chief Ivan, who had died in June. He was one of the kindest, most tactful and truest Indians on the Tanana, so naturally there were many gathered to respect his memory as well as to receive the lavish gifts given away by the relatives of the deceased.

After leaving Coschaket we reached Tanana January 13th. It is certainly a bleak, windy place. It was 45 degrees below zero when we arrived and even then there was a draft of wind blowing. Deaconess Pick expected us and had places fixed for the dogs. She and the native girl, Sophie Andrews, who lives with her, helped us unhitch and tie up the dogs. The whole time spent at Tanana seemed to be full of employment. On Sunday there was the run into the white town, three miles distant, for a 10:30 a. m. Holy Communion service at Saint James's Chapel. This over, we hastened back to the native village for the same service and baptism at Saint Saviour's. Now, Saint Saviour's is the largest and most handsome church building in all



CHIEF IVAN

the interior, but it was evidently designed for somewhere in a temperate climate, for on that cold, windy Sunday it was so very cold inside that we had to go to the largest cabin and there hold our services. In the afternoon we attempted a service at 4:30, but it was so cold I had to put my mackinaw coat on over the cassock, and even during the prayers all of us had to keep on our fur caps to prevent our ears freezing. At 7:30 we held our second service for the white people in Saint James's Chapel in the white town.

Swinging the Circuit Behind Archdeacon Stuck

Each day following until we left for the Allakaket seemed to be full, and I am convinced the longer the visiting missionary stays in a place the more there is to demand his attention and excite his interest. Deaconess Pick works cheerfully, and she and the government school teacher stationed at the village are truly agents for righteousness. At Tanana we have our second hospital in the interior, its mate being at Fort Yukon. But the pathetic part of it all is that we have never been able to get a doctor here nor a complete staff of nurses. The only time this expensive hospital has been open since its completion in 1915 was when Miss Rowntree, in 1916-1918, was stationed there. The surgeon from the army post at Fort Gibbon, adjoining the town, would come out for operations, and the lone nurse had the assistance of a very capable housekeeper. But now the hospital is closed. There are many cases urgently in need of treatment, all from within a convenient radius of country, but the natives are barred from the post hospital, and so even though a condition may be critical it must be relieved with some palliative and turned away. Indeed, with the health conditions at Tanana and its surrounding country demanding a physician, and with a splendid hospital building already erected, it is deplorable that we cannot have a staff here.

From Tanana we struck across country one hundred and twenty-five miles to the north, via the mail trail to the Koyukuk, for the visit to Saint John's-in-the-Wilderness. Here we arrived January 26th. This mission is ably staffed by the Misses Eleanor J. Ridgway and Katherine Koster. They divide the labors of housekeeping very nicely. Both teach school: Miss Ridgway in the morning with the larger children, numbering up to perhaps twenty (average attendance about thirteen); then in the afternoon Miss Koster has the smaller ones, numbering

from seven to twelve. At none of the places visited, save at Fort Yukon, did I see such healthy, bright children. Whatever discouragements our missionaries may have in trying to implant the Christian religion and morals in the lives of the older generation, steeped as it is in the traditions and beliefs of the past, the younger generation, quick to learn and eager to follow, gives us hope and encouragement for the future. If only we can preserve the health of the native people and keep the birth-rate on the increase, then we can confidently look for Christian communities in the future. As an indication of the general health of the Allakaket village, there were only two adults sick at the time of my visit, and tuberculosis was manifesting itself in but one family. There had been ten births in the past year, and all the children seemed healthy.

This winter finishes the five-year term of Miss Ridgway. She was enjoying a visit from her mother, whose cheerfulness was a great comfort and help, and who in turn seemed to be thoroughly enjoying her winter inside the Arctic Circle. Miss Koster is finishing her fourth year, and should be relieved. The frontier life, with its grind of routine, seems to be very wearing on the women workers. Yet with all they are cheerful, contented and find much that is fascinating in the life and work. Where one is consecrated to the Cause and unselfish, the time passes quickly. Yet to relieve our workers before they begin to suffer from strain should mean preserving them for future years of usefulness.

Leaving Saint John's-in-the-Wilderness the second of February, we were in Tanana again on the afternoon of Sunday the sixth. We held service that evening and again on the two days following. Ash-Wednesday found us on the trail beginning the long grind up the Yukon that would take us finally to Eagle, almost to the Canadian

Swinging the Circuit Behind Archdeacon Stuck

border. Rampart, a small town of departed glory and prosperity, came first. We remained over from Friday to Monday, being entertained by a Christian man who, though not of our Church, always has been most friendly. Rampart has a population of some forty adults, and there are, I believe, twenty-seven children enrolled in the school. All of the children have been baptized by our Church, and a great many of the people would be communicants should our Church give proper care to this place.

I think it is a visit to a place like Rampart, teeming with growing children, services well attended, six infants for baptism, that best presents a picture of what the Church might be doing if we had the men for the work. The itinerant missionary, with hundreds of miles to cover, trudging on foot behind the dogs, can stop but a day or so here and there. Most of the time is spent on the trail, and except where there is a mission station he can hardly do more than meet the people, hold Sunday services and push on. Could the work be divided into sections and frequent visits be made, it should be possible to keep a religious hold on the people and give sufficient instruction to be of some use. We itinerant missionaries should have suitable tracts and Bible courses for men and women of moderate schooling and of scant religious training. There are many who express an interest in things religious who would carry on a study if they had something suitable to read. Yet I have never been able in our own Church literature to find anything I felt adapted to the average working man and woman of Alaska—and up here we are all working people.

But to continue our circuit, we arrived next at Stephen's Village. This is a native village with a population of just over a hundred souls. Miss Harriet Bedell, who has eight years to her credit among the Indians of Okla-



MOSES CRUIKSHANK AND HIS BROTHER

Moses had not seen his small brother since an infant, as this was his first trip back to Fort Yukon after leaving there nine years ago to go to school at Nenana

homa, is our able worker at this place. She is a regular chieftainess, and there is little of moment that she does not direct, or influence the direction of, in the village. The Indians know she is right; they know she means what she says; and they know she will not desist until she is heard. They also know she will spare neither her time, her health, her food, or even her soul, to help them. So they give deference to her, and it seemed to me she had the place behind her. She teaches school, doctors the sick and holds services. She is with them and they with her day and night. At the mission is one of the young men of the village who is looking forward to the ministry of the Church. He seems to have a sense of responsibility, for this summer, when the local trader went out to the States and was absent for two months, he left his store in charge of Henry. Accounts were kept and everything—stock and cash—checked out to the dollar. If the boy's sincerity and earnestness remain and develop, I feel we will have in him a loyal and helpful minis-



AT FORT YUKON

This group—taken in front of the United States Deputy Marshal's office—shows some of the white people who make their home at Fort Yukon. Four of these children were presented to Mr. Drane for baptism on this trip

ter. The day should come when we could look to the native people to supply their own ministers and teachers, supervised by our missionaries of experience.

Fort Yukon was our next objective, where is situated the largest native village on the whole Yukon, and which is the center of the largest native population in the interior of Alaska. Here we have a well-established work in Saint Stephen's Hospital, the church and the mission home—which is somewhat of a community house as well as serving as the residence of Doctor and Mrs. Burke and their family and eight native children.

Here we are best equipped for religious work. The Bible, prayer book and suitable hymns are all translated in the dialect of this region. The people have become familiar with these, and most of them can read their own language. Here labored for many years the faithful William Loola, admitted as a deacon by Bishop Rowe in 1903 and

the native minister at this point until his death in 1916. While there is no longer a native minister here, there are four very able native lay-readers who conduct the services. The Sunday School is supplied with native teachers. David Wallis, who is on the mission staff as interpreter, conducted two Bible classes during the week for the younger people learning to read the native Bible. The services at Fort Yukon were the best attended of any on the trip. Even at an afternoon service the church was full, and I have never heard more hearty singing. I can still hear the lusty voices singing *Jesus sitenethun*. At least seventy-five communicants received. Some had come in from their camps and villages sixty miles distant. In the evening there were services for the white people of the community and a very representative number attended.

I was much impressed with the usefulness of Saint Stephen's Hospital. The ward reserved for the white people



MR. AND MRS. GAITHER, OUR MISSIONARIES AT EAGLE

was occupied by a man who had been lost in a snowstorm and nearly frozen to death. The freezing had been so severe that not only part of the feet and some of the fingers required amputation, but also the flexible part of the nose had to be removed. But the man was not at all downhearted, and he was loud in his praise for the treatment he was receiving at the hospital. In the ward for the natives were children afflicted with scrofula tuberculosis. One of these, a boy of about twelve years, had been cured and was ready to be sent back home.

Perhaps an indication of the appreciation for the hospital work, and the need of such an institution, may be taken from the fact that when Doctor Burke began to solicit contributions locally for the Hudson Stuck Memorial Endowment Fund, over \$4,000 was given in cash by the whites and natives, and an additional \$3,000 was pledged. It was gratifying, as a visitor, to feel that this hospital, founded by Archdeacon Stuck, did meet with such hearty approval and support on the part of the people locally.

Fort Yukon presents so many pictures to my mind that I must hasten on to Circle, our next stop. The eighty-mile run was made under favorable conditions, and we arrived early enough to visit about in the town and see that everything was ready for an evening service. The chapel here has an attractive interior, and is still in a good state of repair. Practically everyone in town came out to the service, and there were two children for baptism. With keen regrets that the nearness of Easter prevented a longer visit here where, as in Rampart, there are many who have received the baptism of the Church, we set out in the morning for Eagle, distant by one hundred and sixty miles. The days were getting appreciably longer.

At Eagle we have a young and enthusiastic worker in Mr. B. W. Gaither, a layman, who, during the War, was in training for aviation service. He was joined this summer past by Mrs. Gaither, who has also taken an active part in the work, both at Eagle itself and at the native village, three miles distant. During the com-

Swinging the Circuit Behind Archdeacon Stuck

ing summer Mr. Gaither expects to be ordained deacon by Bishop Rowe.

From Eagle our trail lay across country a full two hundred miles almost due south to the upper Tanana river, where is located Saint Timothy's Mission. Part of the way we encountered heavy going. We were five days making the first hundred miles, which we had hoped to make in three. The way lay for the most part over hills and then up the famous Forty Mile River, where the first Alaskan gold was taken from the sandbars. We encountered men still working on the same river bars that thirty years ago had made some of the first-comers rich. It was very interesting to stop along the way and chat with these "old-timers". And if it happened to be about meal time we were usually asked to come in and have something to eat. Several who had known the archdeacon in his former travels through this section expressed regret at learning from me of his death. Everyone gave him credit for his sincerity, his keenness of mind and force of character.

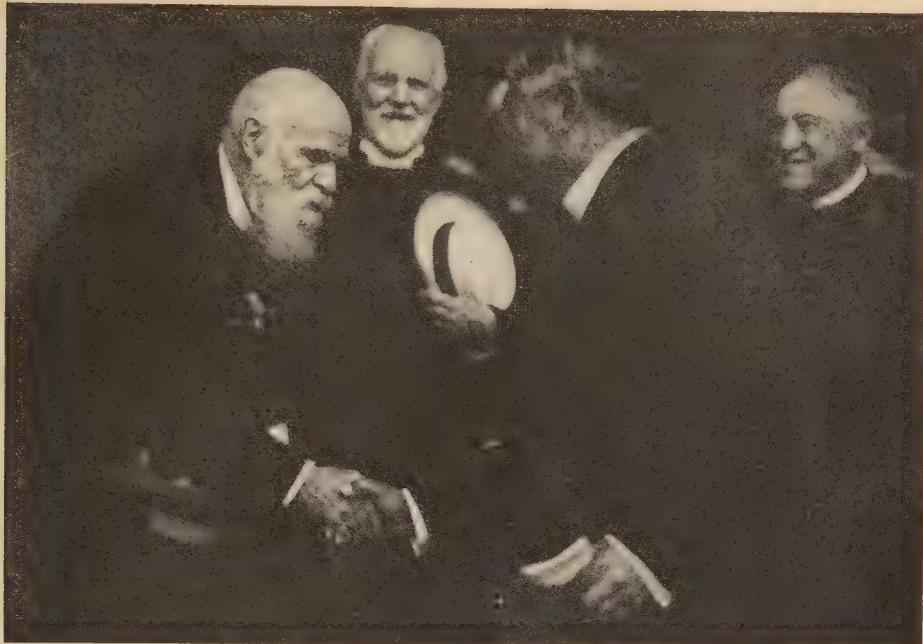
As we approached the Tanana Valley the weather cleared, and we had wonderful views of the country from the last high divide we crossed. On the top of the last high hill, while I was busy taking pictures, the dogs sighted an Arctic owl, and started off toward the abrupt drop at full speed. Moses was at the gee-pole and could not stop them, and, with the kodak in my hands, I could not get around to the brake. But as we were nearing the edge of the hill I let go the kodak and twisted around to the handle-bars in time to stop the dogs from going "over the top" at too great a speed. They were great dogs, full of life and easily excited to run at the sight of any living thing.

The village at Saint Timothy's was deserted but for two of the native families, and our missionaries, Mr. and Mrs. D. L. McConnell. After going

over various questions at hand, I found time, with Moses and a white man, to climb to the top of one of the rocky peaked mountains just ten miles to the south. (*See cover.*) It gave me a great deal of satisfaction to get to the top of that mountain, for once before, with Mr. E. A. McIntosh, our missionary there at the time, the ascent was attempted, only to be given up when a fearful windstorm broke on us. By Sunday, quite a crowd of the natives had gathered and we had the usual services—the Holy Communion, baptism, sermons, and also a marriage service, the bride and groom having come fifty miles to have me administer this sacrament of the Church.

Our trip down from the upper Tanana to Salchaket, Fairbanks, and finally to Nenana, was started none too soon. Already water was cutting out channels on the ice in one place we had to cross, and wading knee deep across such places is bad enough. Time forbids the mention of the visits at Salchaket, and especially in Fairbanks, where the loyalty to the Church on the part of the faithful ones is still strong, who, without the services of a regular minister of our Church, welcome such services as I was able to give them on the Fourth Sunday after Easter. Also I must conclude without a survey of the work done at Saint Mark's Mission School, Nenana, which Archdeacon Stuck was wont to put down as one of our most hopeful undertakings.

We finished out the trip in good shape, without real hardship to men or dogs, and at the end could only be thankful for the weather and other conditions as they were. But the cause for greatest thanksgiving was the fact that we could have been messengers of the Gospel over so great a portion of central Alaska, and could have given the services and sacraments of the Church to those who, but for us, would have been without them for more than a year.



BISHOP TUTTLE ARRIVES IN DENVER

THE MEETING OF OLD FRIENDS

By William Hoster

OUR venerable and beloved presiding bishop ended an historic trip when, on the morning of June 10th, he arrived at Denver for the consecration of the Reverend Frederick Ingleby as bishop coadjutor of Colorado. Riding in an ancient stage coach, Bishop Tuttle was escorted from the Union Station to Saint John's Cathedral by a detail of mounted police, a brass band, a squadron of Boy Scouts and a procession of motor cars filled with welcoming citizen.

It was a novel reception for that patriarchal missionary-pioneer. In extending a greeting to one who had distinguished himself both as citizen and Churchman, it was appropriate that all of the people should have an opportunity to do him honor. The response was in full keeping with the effort. A

great crowd met the bishop as he emerged from the railroad station in Denver, and throughout the route of the procession crowds paid him tribute as the smiling and lovable old bishop bowed to them from the window of his ancient carriage. It was a stirring manifestation, creditable alike to Denver and the Cause which prompted it. And may it be added that the newspapers of Denver appropriately rose to the occasion, and the Grand Old Church in the Rocky Mountain section of the United States may with truth be declared to be "on the map".

What caused this demonstration?

This is the year of the *Centennial of the Founding of the Domestic and Foreign Missionary Society* of the Church. We go back fifty-four years into the record of that century of

The Meeting of Old Friends



BISHOP TUTTLE AND BISHOP INGLEY

achievement for the beginning of the story. In 1866 Daniel Sylvester Tuttle, then a youth of twenty-nine years, was elected missionary bishop of the district of Utah, Montana and Idaho. He had to wait a year before he could qualify under the canon for the honor which had befallen him. Then, finally consecrated, he faced westward into the field to which he had been assigned, which embraced an empire of trackless and uncharted country over which the hostile Indian roved, and the first faint traces of civilization were marked by mining camp and cow settlements, in which the Name of God was spoken more often in irreverence and blasphemy. The new bishop traveled by rail to the farthest point west of the Union Pacific Railroad, by way of Omaha and North Platte. At the latter point all civilization ended. Beyond lay the "Wild West" of song and story. At North Platte, after buying a rifle and engaging in rifle practice, he and his party boarded stage coaches and plunged forward into the practically unknown; and, after all the vicissitudes of travel in those early days in fear of Arapahoe Indians and through flood and gorge and mountain pass, he reached Denver on June 11, 1867. Mark the date.

The years passed. Laboring as one of the people among whom his lot was cast, as pioneer and settler, as Man of God, Bishop Tuttle wrought miracles in the Master's Name among his widely scattered flock. He became endeared to them as brother and father, as counselor and helpmate; and the Word of God echoed from his eloquent lips and was heard as from mountain peak to mountain peak. Churches began to dot the landscape and schools sprang up, and peace and order spread through the vast region in which he toiled. Twenty years of his God-devoted life he gave to his people of mountain, valley and plain.

Years rolled on—the desert country smiled under the Hand of Providence, civilization spread, and the trackless waste was transformed into a settled community of well-ordered states and orderly, God-fearing people. Nowhere in the inspiring annals of the missionary movement of the Church is there a brighter page or one more justifying the movement than is written in the record of those pioneer days.

So we come down to the Centenary of 1921.

On the evening of June seventh, vigorous and sturdy and filled with a zeal and enthusiasm which defies the burden of fourscore years and four, Bishop Tuttle fared forth from Saint Louis to journey once more in honor of the anniversary over the route of fifty-four years ago, with Denver and the consecration of Bishop Ingleby as his objective. He reached Omaha on the morning of June eighth, where Bishop Shayler of Nebraska and Bishop Beecher of the missionary district of Western Nebraska met him; and these three thereafter continued together until Denver had been reached, vigorously expounding the message of the Missionary Centennial.

At Omaha, in memory of the visit of fifty-four years before, a luncheon was tendered the bishop at the Happy Hollow Club, and in the evening an



THE OLD STAGE COACH

Bishop Tuttle and Mr. Marshall inside; Bishop Whitehead on the box

anniversary service was held in the Omaha Cathedral, which filled the edifice to overflowing on a rainy night. Then on to North Platte, where representatives of civic organizations as well as of the Church greeted him and where a monster breakfast was served, at which time he was welcomed by the Reverend W. H. Moore, rector of the Church of Our Saviour. Another anniversary service was held in the evening, the bishop, after a visit to the Buffalo Bill Ranch in the afternoon, regaling his hearers with memories of the old days.

Denver, and the end of the journey, was reached on the morning of June tenth, just fifty-four years to a day from Bishop Tuttle's first arrival in 1867. But what a change from the old days! This time he arrived in a Pullman coach. The rifle had been cast aside, and only the Bible which he had carried on his first journey remained. No hostile Indians now, but instead the Reverend Sherman

Coolidge, an Arapahoe Indian, descendant of those who had beset travelers in the early days, met him with an address of welcome. With him were a welcoming crowd of citizens and a big delegation of Churchmen—clergy and laity. Conspicuous among the former was the Reverend Charles H. Marshall, whom Bishop Tuttle had found in Denver on his first visit and who still lives there in retirement. Among the laymen present was Mr. James H. Pershing, the chancellor of the diocese and the representative of the Sixth Province in the Council.

Bishop Tuttle threw his hands on high and burst into delighted laughter as he beheld the waiting stage coach. Then, lifting his hat in salute to the prototype of the vehicle in which he had traveled fifty thousand miles in the course of his missionary journeys, he bowed profoundly and climbed lightly into the coach. So the bishop returned to Denver.

THE FOURTH GENERAL SYNOD OF THE CHINESE CHURCH

By the Reverend Arthur M. Sherman

ONCE every three years the bishops with the other clerical and lay delegates of the eleven dioceses of the *Sheng Kung Hui* meet in General Synod. The first one met in Shanghai in 1911 when the Anglican missions from England, United States and Canada ceased to exist as separate entities and formally merged into the Holy Catholic Church in China—a national Church with self-governing powers. Since then the General Synod has continued to meet in Shanghai, but this year it accepted the invitation to proceed up the Yangtse River and meet in the diocese of Hankow. The Fourth General Synod convened at Boone University in Wuchang.

Over ninety delegates were present, including eleven bishops and the bishop-designate of Shantung, the Reverend T. A. Scott. Bishop White, the Canadian bishop in Honan, was unable to come as he was detained by the work of famine relief, of which he is the captain for the whole province of Honan, but this was the only absentee in the House of Bishops, while the presence of the retired bishop of North China, Bishop Scott, with the bishop-designate, brought up the number to twelve. The most interesting figure in the House of Bishops to local Chinese Christians was that of Bishop Sing, the assistant bishop of Chekiang. He is the first and only Chinese bishop thus far, and he won all hearts at the synod by his humility and his gentle earnestness.

The members of the House of Delegates were both Chinese and foreign. Some dioceses sent two Chinese priests and two foreign, some sent all Chinese priests, some sent one foreign and three Chinese priests, or vice versa. There was no rule about this but it

worked out that there was about an equal number of Chinese and foreign clergy while the lay delegates were, with two exceptions, Chinese. Most of the dioceses sent eight delegates, four clerical and four lay.

The sessions opened on Sunday, April seventeenth, with the Holy Communion service in the University chapel, the Church of the Holy Nativity. The bishop of Shanghai, Bishop Graves, the presiding bishop of the Church in China, was the celebrant, with Bishop Sing and Bishop Cassels of West China assisting. This service was the most impressive event of the whole synod, especially to those who had never seen the whole Anglican branch of the Chinese Church thus representatively assembled before. Here were Chinese, English, American, Canadian, Australian men gathered together, but they knew no separating barriers of race or country; they were one in Christ and in the fellowship of a Chinese national Church. Here was evidenced one of the choicest fruits of over eighty years of missionary endeavor on the part of missions and workers from these various countries—one Church, with its precious heritage from the past centuries, organized and established at last in this most ancient of all nations, and looking eagerly and hopefully forward to the future. Christ was in the midst of that congregation that morning and it was easy to realize that Presence as all the bishops, the other clergy and laity knelt before Him and offered to Him again themselves, with all their powers, for the accomplishment of His purposes in China.

There are times and places where national divisions are strongly felt but it was a most encouraging thing about

The General Synod of the Chinese Church

this synod that there seemed to be throughout an entire absence of anything of this sort. The spirit of unity and mutual trust and confidence made real conference possible and profitable. There seemed to be not one jarring note arising because of different points of view or of national prejudices or affiliations. No one thought whether a speaker was Chinese, British or American, but all were eager to get the contribution of the other to the building up of the national Church in China, and all felt they were brothers in this Church.

Several of the bishops had recently returned from the Lambeth Conference and most of the delegates were familiar, through the English reports or the Chinese translations, with its deliberations and its moving appeal to all Christian people. The influence of this conference was a large feature of the synod. This was evidenced in the report of the Committee on Unity, in the resolutions on unity and the very marked sympathy with the movements of the day toward unity. One of the resolutions passed was as follows:

Resolved that this General Synod of the *Chung Hwa Sheng Kung Hui* humbly accepts its responsibility to enter into negotiations with other Christian Churches in China with a view to taking definite steps to cooperate in a common endeavor to restore the unity of the Church of Christ.

Considerable time was given to the discussion of another of the Lambeth subjects; i. e., the position of women in the Church and especially their representation in the councils of the Church as well as in its counsels. Some of the delegates were intent on making a canon immediately, or at least altering existing ones, to make possible the presence of women delegates at the next General Synod. When it was found that this could not be done they regretfully accepted the delay of another three years. Most of the speaking on this subject was done

by the foreign delegates and when one of them suggested that it would be well to hear from some of the Chinese delegates on this important issue, one of them arose and said: "We are not speaking because it is not a question with us. We are of one mind on the subject. We want women delegates and believe they are as qualified as men for this position." This is a very significant statement, coming from a land where for thousands of years the position of women has been very inferior to that of men.

There was no subject given more consideration in the House of Delegates than that of religious education, and it issued definite instructions for a series of lessons for all schools up to college grade. A Board of Religious Education was established.

Not all of the time of the synod was spent in resolutions, by any means. When the synod met as a Board of Missions, real enthusiasm was shown in the missionary work of the Church, and the presence of one of its missionaries from the mission of the synod in the province of Shensi, the Reverend Mr. P'u, with his direct reports of the progress of the work and its hopeful outlook in the capital of the province, Sian Fu, brought encouragement and stimulus. Mr. P'u was a graduate of Saint John's University and when the call came for men to go to this distant and pioneer work, volunteered with true missionary spirit and self-sacrifice. The work in Shensi is entirely supported by the Board of Missions of the Chinese Church.

There were also present two priests of the Chinese Church working among the Chinese students in Japan, the Reverend Mr. Forrester in Yokohama and the Reverend Mr. Yu in Tokyo. They reported grave moral conditions surrounding the Chinese students in these cities and ripe opportunities for Christian service among them. They brought the good news of fifty-eight baptisms among these students in the

The General Synod of the Chinese Church

last three years. For good or ill these students return to China to be leaders among their people. To the great satisfaction of the visiting priests from Japan the House of Bishops announced the appointment of the Bishop of Shantung to the charge of the Chinese work in Japan.

An event to which the Chinese Church has been looking forward for the past six years is the establishment of a Central Theological School under the control of the General Synod. A board of directors appointed by the previous synod has been at work perfecting arrangements. Announcement was made at this meeting that this school would be opened in September, 1921, at Nanking. The Reverend Basil Mather of North China has been elected the dean and the Reverend L. B. Ridgely, the Reverend Henry Moule and the Reverend T. M. Tong as members of the faculty. The faculty thus represents English, American and Chinese Churchmen and will draw its students from all over China and Hongkong.

The House of Bishops had invited one Chinese and one foreign woman worker from each diocese to meet in Wuchang at the same time as the General Synod with the aim of uniting all the women's work of the Church, especially in its missionary aspect, into some general organization corresponding to the Woman's Auxiliary of the American Church. Delegates from nine dioceses were present in Wuchang and took a big step forward in forming the Woman's Missionary Band, binding into one the woman's diocesan missionary organizations.

A very pleasant aspect of the synod was the social life between sessions when the delegates became acquainted with each other and with the local Churchmen. The foreign delegates were marvelously stowed away in the houses of the foreign missionaries in Wuchang. Not only our own mission, but the Christian and Missionary Al-

liance, the London Mission and the Swedish Mission all kindly opened their houses for the entertainment of delegates. The Boy Scouts of Boone University went into tents on the campus in order that the Chinese delegates might have the sole use of their dormitory. The Chinese churches of Wuchang and Hankow entertained the synod at tea in the Memorial Pavilion and Gardens on Serpent Hill on one day. On other days teas were given to the delegates by Doctor Wu, manager, at the Han Yang Iron Works, by Bishop and Mrs. Roots in Hankow, by Mr. Archie T. L. Tsen on the lawn back of the house of the president of Boone and by the congregation of Saint Paul's Cathedral in Hankow. These events were not only delightful but of great value in developing the family spirit in Churchmen from various parts of China, many of whom had never been to Central China before and who have to learn to speak each other's language. Sometimes the Chinese had to speak to each other in English in order to be understood and sometimes they could not speak to each other at all, but at the synod, through interpreters or through mastering each other's dialect, they came to feel closely drawn one to the other in the fellowship of the one Church, servants of the one Master.

We are just at the beginning of the life of the nation-wide Church in China and a great field lies before it. The meeting of the synod deepened in us the conviction that the welfare of China is to no small extent bound up with the progress of this Church and that Chinese, British and American Churchmen in the *Chung Hwa Sheng Kung Hui* are giving to China that which will be one of the best and most staple institutions in the country.

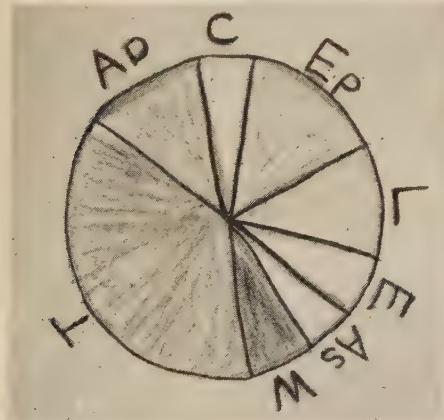
May it not be that there is someone reading these lines to whom the call has come to be one of the needed helpers in this great work committed to men and women of this generation?

THE LENTEN WORK OF A CHURCH SCHOOL

By Marian Eddy

Ascension parish in Fall River, Massachusetts, has been so successful in arousing and maintaining the interest of its Church School in its Lenten work for Missions that we asked the rector, the Reverend Charles E. Jackson, to let us have some account of their methods to share with other parishes. At his request one of the workers has kindly sent us the following brief statement, accompanied by specimens of the handwork of the children.

THE children's service, each week, has been from 4.30 to 5.00 on Tuesday afternoon. After the service the children marched into the parish house for a half hour of handwork. The object of this work was to impress more firmly on their minds the things they had been told at the service and to give them a definite and clear idea of each subject. The work was simple enough for the small children to do and understand, at the same time being interesting enough to keep the older children's enthusiasm.



THE CHRISTIAN YEAR

"Ad" stands for Advent, "C" for Christmas, "Ep" for Epiphany, "L" for Lent, "E" for Easter, "As" for Ascension, "W" for Whitsunday, "Tr" for Trinity

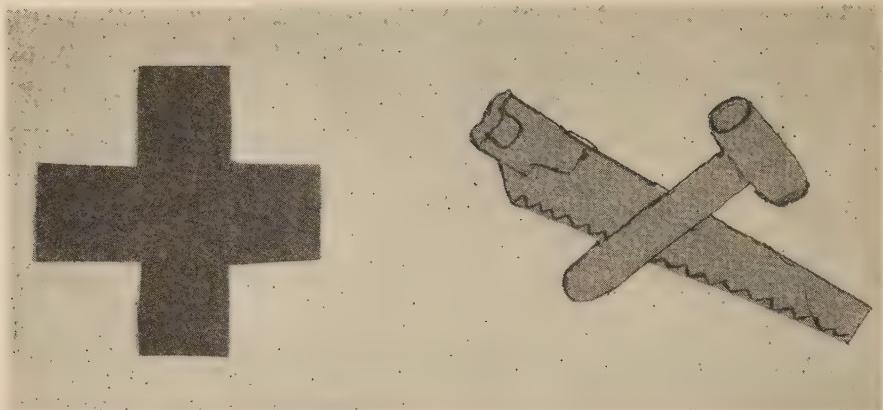
The first week the subject was *The Christian Year*. At the service the Christian Year was explained. Upon entering the parish house the children were seated at tables, given pencils, crayons and squares of cardboard

upon which circles had been drawn and divided into parts representing the Christian seasons. For the children below fourth grade the printing had been done. They then colored in the parts of the circle with the colors of the seasons and traced over the printing with black crayons. The older children did their own printing and coloring under the direction of a teacher.



The altar typifies "Peace"; the chancel, "Joy"; the transept, "Sacrifice"; the nave, "Fellowship"; the porch, "Teaching".

The second week the subject was *The Parts of the Church and the Things for Which They Stand*. The



THE FOUR TYPES OF MISSIONARY WORK

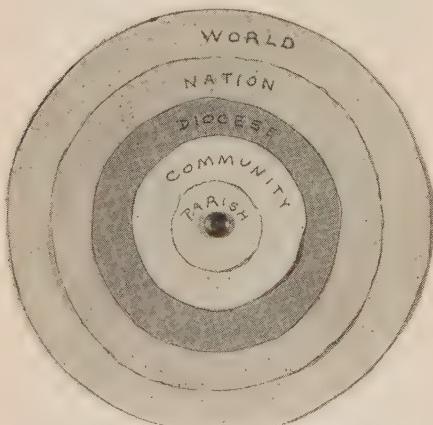
Medical *Industrial*

handwork took the form of making a cross in two sections, putting it together with a paper fastener and printing on it the parts of the Church as represented by the cross. On the back the children printed the things for which each part stands. As before the printing had been done for the smaller children, and they put their crosses together and traced over the printing with colored crayons.

child was represented by a paper fastener which he placed in the center of the smallest circle. On this circle he printed *Parish*. Around that circle was a circle representing *Community*, then one on which he printed *Diocese*, the next represented the *Nation*, and the largest the *World*. These were all held together by the fastener in the center.

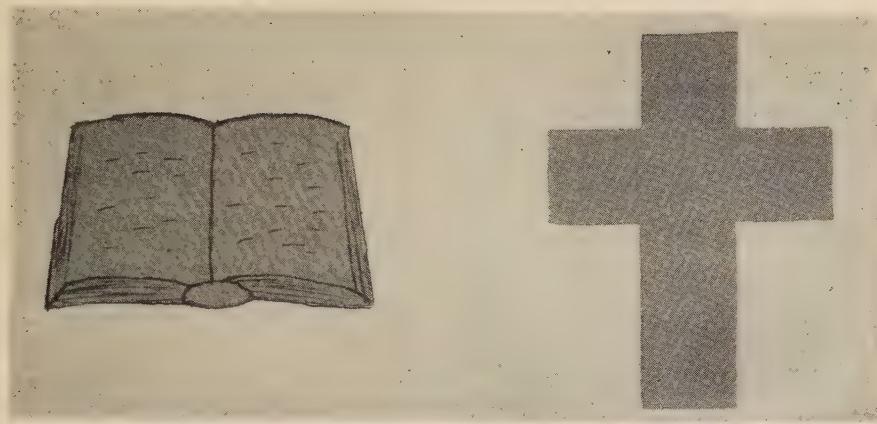
The fourth week the subject was *Missions All Over the World*. The handwork was "A Missionary Journey Around the World". The children were given flat maps of the world, pencils and red crayons. They started on their maps from New York (1) and tracing a line with their crayons they journeyed to (2) West Indies, (3) Brazil, (4) Liberia, (5) Philippines, (6) China, (7) Japan, (8) Honolulu, (9) Alaska, (10) Mexico, (11) Panama, and back to New York. Upon reaching each place they printed in its name. Of course, directions for this had to be very explicit and carefully followed. The smaller children, not being old enough to use or understand maps, were taken into a separate room and shown pictures of all these various places.

The fifth week, the subject being *The Four Types of Missionary Work*,



THE FIVE FIELDS OF SERVICE

The third week the subject was *The Five Fields of Service*. For handwork the children put together five circles of different sizes and colors. The



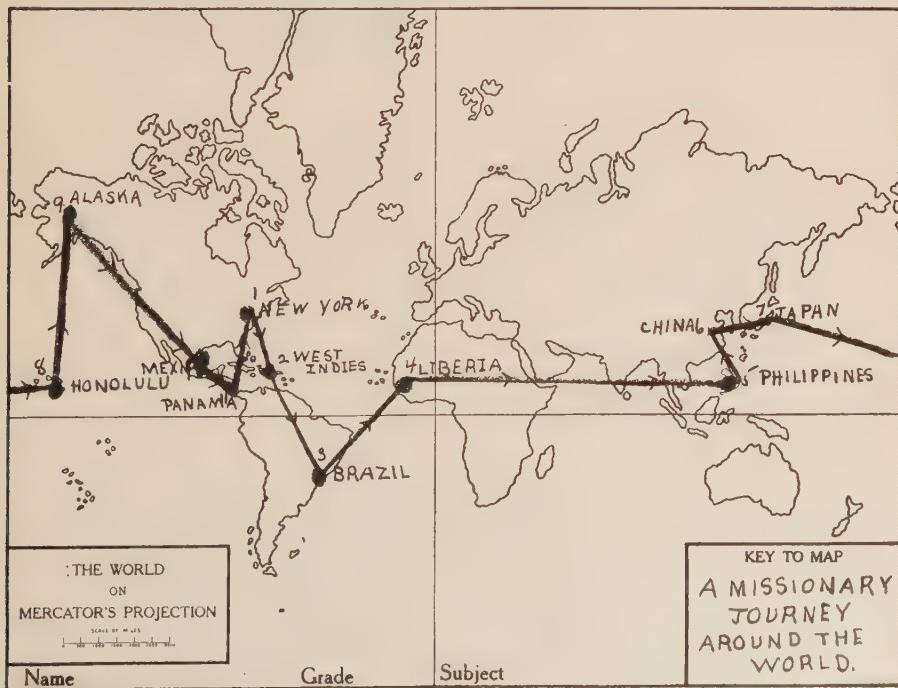
THE FOUR TYPES OF MISSIONARY WORK

Educational

Religious

the children were given squares of cardboard, each square divided into four small squares to represent Medical, Industrial, Educational and Religious Work. The older children print'd these in; for the little ones, they were typewritten. In the first

square they made a red cross, in the second they drew a hammer and saw, in the third they drew a book, and in the fourth a purple cross. For the small children these things were already made, and they pasted them on the cardboard.





JAPANESE GIRL

The Japanese lady is made of four parts, as shown. The original was about nine inches high when put together. The parts may be cut out of heavy paper or cardboard, colored with crayons and put together with paper clips at the perforations. The boy is made of six pieces



CHINESE BOY

The sixth week the talk was on *Missions and the Children of Foreign Lands*. The handwork that week was more especially to please the kindergarten and primary children, but it was very much enjoyed by all the children. They made dolls with movable arms, legs and heads. The boys made Chinese boys, and the girls made Japanese girls. The parts were given them and they colored them in and fastened them together with paper clips.

The work of each week seems to us to have been a great success. The children have remembered all about each subject, and they enjoyed doing the work. The attendance has been very good, averaging about one hundred children each week. The records were kept by means of cards, which read as follows: "This card will

record the attendance of (name of child) at the Children's Service to be held at 4:30 p. m. on Ash Wednesday and the six following Tuesdays in Lent, 1920, at the Church of the Ascension, Fall River. Parents will be especially welcome at these services."

A white silk ribbon badge, with the words "For Excellence in Attendance, Lenten Services, 1920", was given to each child who deserved it.

The expense of carrying on this work was very small, averaging less than \$1.50 a week. The materials were all prepared beforehand. The work was carried out by an instructor and three assistants. This work was in the nature of an experiment with us, and, having found it a great success, we hope the idea may be of use to workers in some other parishes.



THE NEW CHRIST CHURCH, OSAKA, JAPAN

This church is a memorial to the late Bishop Channing Moore Williams, who is held in grateful remembrance by Japanese Christians

THE NEW CHRIST CHURCH, OSAKA

By John W. Wood, D. C. L.

TWO of the most memorable days of my visit to Japan in May, 1919, were those spent in Osaka. This great commercial metropolis of nearly two million people is Japan's Chicago, Pittsburgh and Fall River all combined. Many intersecting canals and rivers make it a Japanese Venice. Much of Osaka's transportation is by water. The *sampan* vies with the *kuruma*, the trolley, the ubiquitous two wheel cart and the motor in carrying freight and passengers.

It was at Osaka that the first permanent work of our American Church was established in 1871. At first it was known as Saint Timothy's Chapel. Later the name was changed to Christ Church. The mission parish became

self-supporting some years ago under the earnest leadership of the Reverend Y. Naide and the progressive vestry of Japanese laymen. The first church building long ago became too small for the congregations. Moreover it finally became so dilapidated from age that it had to be torn down. On the occasion of my visit the congregation was worshiping in the main assembly hall of the parish house. Plans were then already well advanced for a new church.

Fortunately it had been possible for the Board of Missions to set aside \$15,000 from undesignated legacies received during 1916-17. The congregation contributed fully as much more. The result is seen in the beautiful brick

The New Christ Church, Osaka



THE REVEREND Y. NAIDE

Under Mr. Naide's leadership Christ Church, Osaka, has achieved self-support

building which now occupies a prominent quarter in the Kawaguchi section of the city. The new church faces the official headquarters of the governor of Osaka Fu on the opposite bank of the canal that flows between. Thus their temple, as I ventured to suggest to the congregation on the day of my visit, will be a reminder to the government that national and municipal life must have righteousness at its foundation. It is a pledge moreover to produce highminded and patriotic citizens, who because they are Christian will be all the more loyal to their emperor and their country.

Accompanying the photographs of the new church and the congregation came a letter signed by the rector and four of his laymen. In it they said that the church was consecrated on April 11, 1920, by Bishop Tucker. "At the time when we were raising money for the new church building, you encouraged us greatly in giving considerable amount of money. We feel happy and worship God in such a beautiful church. We believe this is a good memorial church of Bishop Williams, who gave his life for Japanese and we

also find it very convenient for evangelical work. We hope you will tell the brothers of your church our hearty thanks for their help."

Some may ask "Why use gothic architecture for a Church in Japan? Why not build in Japanese style?" The answer is that the gothic was the free choice of the Christ Church people. They were encouraged to choose for themselves. So far, as the Japanese themselves have explained, no satisfactory adaptation has been made to meet Japan's new religious needs of any of the three types of Japanese architecture, the Temple, the Military, the Domestic. Some day this may be done. Indeed it is to be hoped that Japan may make her contribution to the Christian architecture of the world. Meantime it is significant that the people of Christ Church, Osaka, in building the largest and finest parish church of our communion used exclusively by a Japanese congregation, have chosen the gothic form in which to express their religious devotion.



THE NEW CHRIST CHURCH, OSAKA



THE FORT VALLEY SCHOOL, FORT VALLEY, GEORGIA

A GEORGIA SUMMER SCHOOL FOR TEACHERS

By Florence J. Hunt

THE group that comes to the Fort Valley School every summer is one that draws very heavily upon the sympathies, and we wish we could keep many of these teachers much longer. They come from the Georgia backwoods, from the slab school houses, where often the hand can be thrust through the openings in the walls. When, as is often the case, the school is taught in the churches the conditions are much the same. The seats are high and frequently without even any pretense of a back, and the children's feet dangle in the air trying to reach the floor. The blackboards are rough and very small. When the floor is swept it is done with brooms made from the old field straw, and what a dust they do raise at sweeping time!

Around the floor one sees small tin buckets. Take off the lids and you

may see "corn pones", soda biscuits, Georgia cane syrup or fat pork, sometimes swimming in grease. These are the lunches for the children who walk to school from one to a half dozen miles each day. In some cases the little boys are so patched that it is difficult to determine the original pattern, and there is often that about them that makes one certain those clothes were slept in the previous night. Often the girls' hair is wrapped with strings or plaited in tiny braids. When the hair is thus dressed, usually on Sundays, it lasts throughout the week without another combing.

At recess the children stand around in a listless kind of way, except when they engage in a sort of folk dance, when they sing and keep time by clapping the hands. Some of these dances are really attractive, and one loves the



GROUP OF CHILDREN AT A COUNTRY SCHOOL

rhythm and the merry swing of their voices as they sing.

In many cases the teachers have grown up under these same conditions and environments, but because of some show of being good spellers or fair readers they are called upon to teach the community school. These teachers range in age from fifteen years to forty or fifty.

After the first year at the summer school an improvement is seen in the school rooms where these teachers work. These changes continue, and in two or three years the crude school rooms and school management are very different. Community clubs are organized, better school houses are built, better seats, better blackboards, and we see bright and lively children, happy as children should be in the playing of games and singing of cheerful songs. Even the little tin pails give way to neat lunch baskets, which the teachers learn to make in the summer school and in turn teach the children how to make. And even the lunches they contain are more suitable for children.

These teachers are finally given certificates based on attendance and the degree of proficiency they have attained. No Harvard nor Yale alumnus is prouder of his diploma than are these summer school teacher-students

of these certificates. After getting certificates they do not always stop attending summer school. Sometimes they continue to come back to us or go elsewhere.

I copy verbatim an application from one who wishes to come to us this year:

Most Hon. prof. Hunt I am awful Sorry I cannot attend Summer School Session. I have run Short of finance. If I See whether I can attend Even as much as one week I shall do so. Money is awful hard to get now. this high cost of living debarres our progress. I hope the Session success though Even if I cannot come back, think of and also speak concerning of me I am anxious to Come. And I shall put forth every effort I can. If I cannot attend this Summer I will continue to try untill I have made a success. Sorry to give it over But I cannot see Just now. Please favour me with a comply.

Very truly yours

This is one of many of the same kind.

During the past academic year we gave training to over six hundred and fifty young people, and now for five weeks during the summer, from 7 a. m. to 5 p. m., six days each week, we shall give training to a group of over one hundred Georgia rural teachers who in turn will pass on much that they have received to others. Do you wonder why we feel grateful to those who make it possible for us to do this work of love for our people?

LAWRENCEVILLE—AN IMPRESSION

By the Reverend James E. Freeman, D.D.

I WAS invited by the splendid head of the Lawrenceville School, Archdeacon Russell, to visit it recently and to deliver the commencement address to the graduating class. Of course, as a member of the Board of Missions for many years and as a firm believer in work of this kind, I had some knowledge of the Lawrenceville School, but it was a superficial knowledge at best. May I say by way of preface to my impressions that this recent experience has led me to believe it would be the part of both wisdom and statesmanship to have members of our Department of Missions, and possibly members of the Executive Council itself, undertake a systematic visitation of our religious and educational institutions here in the domestic field. I believe this is entirely possible if certain members of the Council are assigned definite portions of our field. Today we are dealing with the immensely important question of domestic work with second-hand information and without a sympathetic knowledge either of the needs or the value of the work itself.

It is generally known, of course, that Archdeacon Russell is the founder of the Lawrenceville School, and that he has, with fine consecration and intelligent zeal, developed this work during a period covering thirty-eight years. The little building in which Doctor Russell and his wife began the work still stands, and as one looks over the great property, comprising 1,600 acres, and notes the buildings of wood and brick with the splendid chapel at the centre, all designed and largely executed by the students of the school, one feels a sense of profound admiration, coupled with gratitude, for this great and splendidly administered educational institution that today ranks among the best of its kind in the South.

In passing, I am reminded that Mr. Silas McBee was the architect of the well-proportioned chapel. My observation leads me to believe that the method of education as well as the curricula of Lawrenceville are admirably adapted to the needs of those to whom the school ministers. It is the kind of education that gets down to things practical and that seeks to give to the students intelligence and fitness to serve in the great workroom of life. There are some 577 students, boys and girls, young men and young women, and if what I saw and heard at the graduating exercises, as well as what I saw and heard in the many buildings, may be taken as expressions of the school's ideals and purposes, then I am satisfied that every dollar is wisely and well expended, and that the results must prove abundantly and richly satisfactory. I learned that the cost of administering this Church enterprise for 577 students was in the neighborhood of \$68,000 during the past year. I beg to submit that this witnesses to the strictest economy.

Obviously, there are many needs at Lawrenceville, and first among them I would place an adequate building in the way of a dormitory for girls. At the present time the girls are so congested in their living quarters that the situation is almost pathetic, and yet they never complain. The boys' dormitory, built of brick, is splendidly conceived, and a building of like or larger proportions for the girls would be in the nature of a Godsend to the Lawrenceville School. My visit has only served to increase and quicken my interest in that for which Lawrenceville stands, namely, a well-conceived, well-adapted, entirely practical education for the Negroes, dominated and inspired by the Christian ideal.

AN ALASKAN PIONEER

DEACONESS BERTHA W. SABINE—generally known to her friends as “Sister Bertha”—retired after twenty years of active service in Alaska, was called to her rest on July 13th and was buried on July 17th from Trinity Church, Asbury Park, of which parish she had been a member for several years. Her body was taken to Philadelphia for interment. At the service in Trinity Church the Reverend H. R. Bennett, rector of the parish, and Sister Bertha’s devoted and faithful friend and pastor, read the following letter which she had received from the bishop of Alaska :

“My Dear Sister Bertha:

“Your letter has just come to me, and I am writing at once in the hope that you may receive my letter before the call comes to you. The ‘call’ will come to you—to me. It is only at the best but ‘a little while’. I know how you will meet it. You will greet it as your Saviour’s loving kiss and commit yourself willingly into His arms. You have ever loved Him, and that love you have showed in the long and faithful service given Him in ministering to His ‘little ones’ on earth. You have kept the Faith, and with the victor’s cry, ‘It is finished’, there will follow rest, the blessed rest of Paradise.

“As I write, memory is alive. I recall the years that have passed—my first visit to Anvik and our meeting—your loving and loyal welcome—the sweet conferences we had on so many evenings together and on every visit—and how you helped me to be brave and patient and enthusiastic to serve.

I know, too, the many dear young lives you put the marks of the dear Lord Jesus upon and influenced them to love and serve Him. You will have many such sheaves to your account and joy. I know how well you can say, ‘Into Thy hands, my Blessed Redeemer, I commend my spirit’.

“May I thank you for the love, the service, you have ever given me so loyally, the faith you ever have had in me, the unfailing kindness ever shown me. God the Father, God the Son and God the Holy Ghost bless you and keep you in His holy keeping.

“Your old and affectionate friend and bishop,

“P. T. ROWE”.

The first farewell service in the chapel of the Church Missions House was that held on April 6th, 1894, when Deaconess Sabine, Doctor Mary

V. Glenton and Doctor and Mrs. Chapman left for Anvik. Nearly all of Sister Bertha’s twenty years of service in Alaska were spent at that station. When she was on her deathbed she wrote to Doctor Chapman, sending farewell messages to her friends at Anvik. In a letter just received Doctor Chapman says: “Sister Bertha sent me a message to read to her Indian boys and girls. The word was given out and the church was filled with her friends last Sunday. I think that no one was ever quite so sincerely loved here as she was.”

Such would be the testimony of all who have been privileged to know and be associated with Sister Bertha in her life of service for others.



“SISTER BERTHA”



ON THE CONTINENTAL DIVIDE

JACKSON'S HOLE, WYOMING

By the Reverend Harold Johns

JACKSON'S HOLE is emerging from winter's grasp. And with the winter, passes our typical winter Church work. From now on, the missionary can gradually extend his labors beyond Jackson for regular ministrations impossible to maintain while uncertain weather and bad roads hold out. Winter rules with an iron hand. We bow to the inevitable and in turn try to make the most of our opportunity in the local situation. We hold more services than on summer schedule and we maintain at the hostel an active center for the social life of the community. Our buildings are close together and the work is becoming more and more a harmonious whole; chapel, parish house and hospital, each in turn serving the people in its prescribed way.

The hostel houses a number of clubs which have regular meetings and use the common-room at odd hours during the day. We also have good time

parties for both the older and younger people. A Victrola, piano, pool table and games provide amusements. The room is especially well adapted for pleasant evening social affairs. A local women's club, the city council, the grade and high school teachers and the athletic clubs often use the building for special meetings and parties. Our gymnasium has two regular classes, and a number of young men have trained the past winter for real events of the "ring". The champion boxer of the "Hole" is a member of our young men's club. The Church School finds the common-room the finest kind of a place for its sessions.

The Church services have been well attended most of the time. A series of epidemics caused interruptions, at a climax in Holy Week and Easter when the children were just convalescing from or coming down with the measles. We have to fight against the indiffer-

Jackson's Hole, Wyoming



CHUMS

ence to Sunday Church attendance that the West has been noted for. The real struggle will be this summer when the mountains and the beautiful streams will be calling these lovers of nature to forget their God and the duty of public worship. A close study of the situation in Jackson's Hole reveals the best of reasons for the Church to maintain this mission compound. Many of the people have little to enrich their lives. And many in their search for social life find it with degrading influences instead of the inspiring friendships religion gives. The Church center begins a Christian fellowship. Many ranchers' families move to Jackson for the school year. These families are large and their houses small, often very small. The boys and young men find our parish house a real home for their leisure hours. The gymnasium and the shower bath which the local chapter of the American Legion helped install give them added pleasure and comfort. The library serves the whole valley. Here, as in every outlying point, books are of the utmost value.

Our hospital has had a busy winter. Most of the time the rooms have been occupied. We have been fortunate in having five women come here to nurse our sick. Most of the time the hospital has had but one nurse. Its income

cannot support two. The nurses have shown a splendid spirit and worked with a will, even doing all the kitchen work when necessary. Miss Estelle Daughtry of Atlanta recently returned home after a year of service as a volunteer under the auspices of the Woman's Auxiliary and the Nation-Wide Campaign. She has the good wishes of all. Her help in the hospital was greatly needed and admirably done. Doctor Charles W. Huff is the physician in charge and a valued member of our parish. He is the only physician with regular practice south of Yellowstone Park for a hundred miles or more. The hospital does so much charity work that it would be impossible to maintain it without help from outside. Fortunately this help comes now and then, from old friends and new. We need an X-ray machine badly. With that and an additional room built for it we shall be ready for almost any emergency.

Jackson is such a small town that there is no room for a number of communions. The Mormons have about a third of the local population and among the ranchers. Our people and those who attend our services number another third. There is a Baptist chapel which does not have services regularly. We are covering the field and doing all in the power of man with God's help, to bring religion into the hearts of the people. A united missionary work here can do a world of good, and the people need to see this exhibition of the power of united action. A new county is to be formed this spring with Jackson or Kelly as the county seat. In both places we have a chapel and a rectory and we are ready for any emergency which may develop.

The work of the missionary is here, there, everywhere, with services in chapels, school buildings, ranch houses, and "dude" ranches. There is so much to be done and the equipment we have is so well used and appreciated, that we hope the Church feels fully justified in maintaining this mission compound.

TWO MISSIONARY BISHOPS CONSECRATED

THE latter part of June added two new names to the list of missionary bishops.

The Reverend T. Momolu Gardiner, D.D., was consecrated bishop suffragan of Liberia in the Church of the Incarnation, New York City, on June 23rd. Bishop Tuttle was the chief consecrator, Bishops Lloyd and Overs the co-consecrators. Bishop Matthews and Bishop Manning presented the candidate, Bishop Overs preached the sermon, and the Reverend H. C. Bishop, D. D., and the Reverend F. W. Ellegor were the attending presbyters. Through the courtesy of Doctor Silver, rector of the parish, and others who assisted, every local detail was cared for. At the close of the service Bishop Gardiner read a statement to the bishops assembled which was in part as follows:

"This solemn service that we have just concluded has brought forcefully to my mind my own limitations and the great responsibility I have now entered upon. To me it is a new era—a new chapter in my life—and what will that chapter contain? * * * For the present the district of Liberia must look to this great Church for guidance and for support and leadership. We need your prayers; we need sympathy. * * * Instead of being ashamed, I am proud of the fact that I have been taken from heathenism and brought into the bosom of the Church. * * * I ask you to pray for the success of the work in the missionary district of Liberia."

The Reverend John D. LaMothe, D. D., was consecrated missionary bishop of Honolulu in Ascension Church, Baltimore, where he had been rector for five years, on June 29th. Bishop Tuttle was the chief consecrator, with Bishops Murray, B. D. Tucker and Jett as co-consecrators.

Bishop Thompson, coadjutor of Southern Virginia, preached the sermon, and Archdeacon Helfenstein and the Reverend William Page Dame, D.D., were the attending presbyters.

Bishop LaMothe plans sailing from San Francisco on August 10th and will take up his work at once. As bishop of the missionary district of Honolulu he is in charge of all the work we are doing in the Hawaiian Islands. The mission is quite varied in its character, embracing as it does the service we are able to render not only to those who are natives of the islands, but also to representatives who have come from nations both East and West. In a very real sense East and West meet in the Hawaiian Islands, and the Church is given a privilege indeed in Her opportunity to serve there.



BISHOP OVERS has been appointed a member of the Board of Education of the Republic of Liberia.



THE typewriter cupboard is bare. Which simply means that all the typewriting machines kindly given in the last few months to the Department of Missions for the use of missionaries in the field have been distributed, and still there are unfulfilled requests.

The Department would be glad to hear from any friends who have machines now idle that can be set to work in some distant mission field. This suggestion is not a wholly unselfish one. Not every missionary writes a perfect hand. The officers of the Department could save a good many hours every month if every missionary used a typewriter.



MISS G. M. BERRY
Honolulu
From Southern Ohio



ERNEST H. FORSTER
Shanghai
From Maryland



MISS M. S. NORTON
Shanghai
From Connecticut



CLARENCE B. EAGAN
Anking
From Olympia



THE REVEREND C. H. HORNER
Hankow
From West Texas



GEORGE S. GRESHAM
Shanghai
From Massachusetts



MISS A. B. BISHOP
Hankow
From Los Angeles



MISS L. A. SCHLEICHER
Shanghai
From Newark



MISS JEANNETT BARNETT
Honolulu
From Southern Ohio

RECRUITS FOR THE FIELD

THIS month we present to our readers some more recruits who are already at work in the mission field.

Anking: Mr. Clarence Biron Eagan comes from Seattle, Washington. He is a graduate of the University of Washington, where he was an instructor in English literature. He goes to join the teaching staff in one of our high schools for boys in the district of Anking.

Hankow: The Reverend Clarence H. Horner is a native of Texas. When he volunteered for service abroad he was a teacher in history and civics in the West Texas Military Academy at San Antonio, and chaplain in the same institution. During the war he was at first identified with Y. M. C. A. work in this country and in France and later was in the government service. He is stationed at Wuchang.

Miss Anstiss B. Bishop is a graduate of the Training School for Nurses at Saint Luke's Hospital, Detroit, where she had charge of the children's ward. During the war she was duty in naval hospitals in this country and in France. Miss Bishop will reinforce the staff at the Church General Hospital, Wuchang.

Honolulu: Miss Jeanett Barnett has gone to teach in the Priory School for girls in Honolulu. She is a member of Christ Church, Glendale, Ohio, and was born in Cincinnati. She has taught in a kindergarten and in the school connected with Bethany Home, Glendale.

Miss Geneva M. Berry has also gone to teach in the Priory School. Like Miss Barnett she was a member of the faculty at Bethany Home in Glendale. Before taking a normal course at Miami University she taught for two years in Bethany School.

Shanghai: Four recruits for Shanghai appear in our list this month. Mr. Ernest H. Forster is a Philadelphian. After graduating with the class of 1917 at Princeton he went to Saint Paul's School, Baltimore, as assistant head master, becoming head master in 1919. At the time of his appointment he was a member of Old Saint Paul's, Baltimore. He is teaching at Mahan School, Yangchow.

Mr. George S. Gresham is a native of Nova Scotia. He was educated at the Thorndike School in Cambridge, Massachusetts. Besides serving as a lay reader for three years Mr. Gresham has taken courses at the General Theological Seminary and at Saint Stephen's College. He is now teaching in Saint John's University, Shanghai.

Miss Margaret S. Norton was born in North Salem, N. Y. At the time of her appointment she was a member of Saint John's Church, Salisbury, Connecticut. She received her early education at Taconic School, Lakeville, Connecticut, going from there to Wellesley, from which she graduated in 1915. She has also taken special work in pedagogy at the University of Chicago. Miss Norton has taught in the Faulkner School, Chicago, and has been a county worker under the Y. W. C. A. She is now a teacher of science in Saint Mary's School, Shanghai.

Miss Louise A. Schleicher, who has gone to Saint Luke's Hospital, Shanghai, is a graduate of the Lenox Hill Hospital Training School, New York. After completing her course she served in the Lenox Hill Hospital as, successively, assistant, in charge of the operating room, and superintendent of nurses, for twelve years, with the exception of a year spent as chief nurse in U. S. A. Hospital No. 12 at Biltmore, North Carolina.

THE SILENT MISSION

The Reverend Thomas Gallaudet, Founder

By Preston Barr, Jr.

IT was my original intention to put the news touching the missionary activities among the deaf people in the dioceses of Albany, Central New York and Western New York with the news of the work done in Greater New York and the State of New Jersey, but the field comprising the Second Province is so vast that space will not permit me to report both fields in one article, so I shall treat these territories separately.

The Reverend Herbert C. Merrill, a graduate from the School for the Deaf at Faribault, Minnesota, and Gallaudet College, the only higher institution of collegiate standing for the deaf in the world, studied for Holy Orders in 1912. He was ordained deacon at Washington, D. C., by Bishop Harding in that year, and a priest in 1914, also by Bishop Harding. He was given charge of the work in the dioceses of Washington, Virginia, Southern Virginia and Western Virginia, where he remained till he was called to the state of New York in October, 1919. He has kindly furnished the desired information concerning his work. He estimates the population of the deaf people in his field, which, by the way, extends over 43,582 square miles, and is thickly populated, to be around the three thousand mark. Besides visiting and holding services in the larger cities and in places where there are enough deaf people to warrant it, he also reaches, or tries to reach, the deaf in the smaller cities and towns and in the country. At present the mission stations are Albany, Troy, Schenectady, Hudson, Amsterdam, Gloversville, Herkimer, Ilion, Utica (where he lives), Rome, Syracuse, Oneida, Watertown, Roches-

ter, Buffalo and other smaller cities too numerous to mention.

Treating the work historically and without details, he says: "The work was started by the Reverend Thomas W. Gallaudet, of New York City, who visited various cities from time to time. After him came the late Reverend Mr. Berry, of Geneva, New York; the late Reverend Edward P. Hart, of Rochester and Buffalo, and the late Reverend Harry Van Allen, who died in April, 1919, after twenty-five years' service as a priest to the deaf. The Reverend C. Orvis Dantzer, now pastor of All Souls' Church for the Deaf, in Philadelphia, was for some time in charge of the work in Central New York, giving it up after the ordination of Mr. Van Allen to the priesthood. A few months before his death Mr. Van Allen said, "I look back with some wonder and more envy upon the superabundant health and activity that enabled me to range up and down the diocese each Sunday, to organize and direct most of the social activities of the deaf in Albany and Troy, to study theology and Church history far into the small hours of the night, and at the same time earn the major part of the support of myself and family by daily labor in a busy printing office."

The work among the deaf was given official recognition at the meeting of the Albany diocesan convention in 1894, where a commission was appointed to oversee it, and a missionary sent out to cover the entire diocese.

The field is very large, and naturally Mr. Merrill has to travel pretty constantly. He has one or two lay-readers to assist him in his work. His home address is 1518 Kemble street, Utica, New York.

SOUTH DAKOTA'S FIRST SUMMER CONFERENCE

By Jane Cleveland

THE summer conference held at All Saints' School, Sioux Falls, June 21-30, was the first of its kind in the missionary district of South Dakota. My own feeling about it is that its success was inevitable because of its background, both spiritual and physical. Behind this conference stretches sixty years of Church life in South Dakota, and in this time the flag of blue with its white cross has been raised above the tribes of Indians, once constantly on the warpath, and above the pioneer white people who needed it just as much. We had at the conference some of the devoted workers who came out to serve under Bishop Hare, Dr. Ashley, Mr. and Mrs. A. B. Clark, and with them many of the newer workers. The executive secretary and presiding genius of the conference was Miss Mary Peabody, who, with her sisters, Dr. Helen Peabody and Miss Eunice Peabody, has given her life to the building up of All Saints' School.

Now a word as to the physical background. Picture a beautiful, sloping, green lawn, shaded by huge leafy trees. At the crest of the hill stands a group of granite buildings, an unusual deep rose color. At one end the chapel. To this chapel we went for the Holy Eucharist each morning, for intercessions and meditation at noon-day, and for compline just before we went to bed. Bishop Ferris, of Western New York, was our chaplain and spiritual director. At the noonday intercessions he talked on the Book of the Acts of the Apostles as pre-eminently the Gospel of the Holy Spirit. And at the sunset service on the lawn he spoke to us again. The idea that he left amongst us was that we ought to look at our life as God looks at



BISHOPS BURLESON AND REMINGTON

it, in the whole—not in tiny parts. Our chaplain was always to be found. After compline there was a special healing service held in the chapel, when certain people very ill were prayed for.

One of the big features of the conference was the camp. Out behind the Bishop Hare Memorial Building, where all our classes were held, were pitched two large army tents, where the boys of the conference were housed under the direction of Bishop Remington and Mr. Fulweiler. A number of the younger clergy stayed there, and a true military flavor was given the camp by Captain Jensen, veteran of the Canadian Black Watch, and other men who had been in the Allied armies. They began their day at six with violent setting-up exercises on the tennis court, and closed it with inspection late at night. This last office was

South Dakota's First Summer Conference



HELEN S. PEABODY

The first and only principal of All Saints' School, Sioux Falls

peculiarly startling until one became used to seeing a band of white figures, known as the "pajama brigade," marching at double time around the grounds seeing that all gates were closed so that they might report "ten o'clock and all's well." After inspection they had prayers in their tent. So the day ended for them unless they could get some war stories told to them in the darkness.

The girls—and there were a number of them—did not have quite the same opportunity to get together as did the boys, but the result's in the end were quite wonderful. Through Mrs. Biller's class in Life Service, through Bishop Remington's talks to the boys, through the leadership of men like Bishop Wise, of Kansas, and Mr. Jonnard, of Tennessee, through the influence and contribution of the older men and women there, four young women pledged themselves to life service and four boys to the ministry.

In the class work special attention was given to religious education and

young people's work. Bishop Burleson gave a missionary course, using Doctor Sturgis's last book, *The Church's Life*, as a textbook. The clergy had special conferences every morning and in the afternoon and evening lectures on many subjects were given. After the sunset service on the lawn Mr. Piaggi, organist at the cathedral, gave us a half hour of Church music.

But we did not work all the time. Indeed one of the great things about the conference was the play spirit. The very first night we sat out on the lawn singing old songs and new. Mrs. Remington was in great demand for both vocal and instrumental music. Then we had a picnic, preceded by baseball and races of every known variety. Among others, Mrs. Ashley, Deaconess Baker, Mr. Fulweiler, Vine DeLoria, Miss Kimberley and Captain Jensen made individual contributions to our entertainment and pleasure. Some of the most important parts of a summer conference are the informal gatherings at which each one is given an opportunity to contribute to the pleasure of all, and during which each one becomes acquainted with everyone else, to their mutual good.

We gave a pageant on the front lawn one evening. In a clump of trees we placed our scenery, the door and wall of a little chapel painted by Miss Mary Peabody. Behind we hid a piano and three violins, and shrouded two spotlights in vines and leafy boughs. Then, with music all through, we acted *A Vision of All Hallow Eve*. We also acted out an ancient English Christmas carol, *From Far Away We Come To You*, telling how certain minstrels and maids were dancing on Christmas-eve when messengers came to tell them of the birth of the Christ Child. As the last strains of *Sleep, Holy Babe*, died away a terrific storm blew up and there was a mighty scramble to get properties and scenery indoors. It was a dramatic ending to our pageant.



OUR CHURCH GROUP AT THE LAKE GENEVA CONFERENCE

LAKE GENEVA STUDENT CONFERENCE, 1921

By the Reverend H. A. McNulty

IT is hard to overestimate the potential influence of such a student conference as that held yearly at Lake Geneva, Wisconsin, for the students of the northern section of the mid-West. The conference this year took place June 17 to 26, and was attended by seven hundred and two men students from the states of Ohio, Indiana, Michigan, Iowa, Wisconsin, Illinois, Minnesota, North and South Dakota, with a few scattering delegates from other sections. Including the leaders, seven hundred and eighty-nine were present. In all one hundred and nine colleges were represented. The foreign element was a most interesting feature, as there were ninety-eight students

from lands outside the United States. Of this number China with its twenty-eight students was the most impressive group. But other countries were also largely represented, among these the Philippines with twenty-six; Japan with fifteen; India with seven; Latin America with twelve; while scattered groups from Corea, Africa, and other parts of the world gave to the conference a distinctly international character.

When we think that the students at this conference represent a total student body of some eight thousand men, the responsibility for presenting some of those things that make for righteousness and leadership in our young

Lake Geneva Student Conference, 1921

manhood is very great. This 1921 conference did not stress "missions" in a narrow sense; it did, very wisely stress "mission." The word "service" was emphasized throughout, and the responsibility laid on all, so to build up a *disposition* to serve in some walk of life that when the particular call came it would be answered bravely whether the call was to business, the ministry, teaching, or to some foreign field. The urge was, as one of the most suggestive teachers, Dr. Artman, put it, to produce *dependability of conduct in every conceivable life relationship.*

With principles such as these, rather than with rules to govern so many different types of mind and training as these young men represent, the leaders offered for consideration, each in his turn, the different phases of life work. The grave problem of social unrest, both at home and abroad, struck perhaps the deepest note of the conference. It is safe to say that none left the conference careless as to the part he must play in Christianizing the social order. Opportunities in city and country and in distant lands were fairly put for those who would assume the responsibility either in the ministry or as laymen. In the world field the claims of many countries were presented, outstandingly, perhaps, the claims of the Moslem world, by that inspiring authority on Mohammedanism, the Reverend Dr. Zwemer. But it was not only the teachers who led the men to think. Throughout the conference one large group of some seventy-five men discussed such international questions as China and Japan and Corea in their relation to the United States and to each other; or the Philippine question, or international disarmament in its relation to world Christianity. The figures of 93 per cent being spent by the United States now on past, present, and future war claims, as against 7 per cent on all other matters, were enough to

speak for themselves. When Chinese, Japanese and Coreans could discuss together without bitterness their problems, and try to see a Christian solution through all the mazes of international politics and enmities, the listener could not but be filled with a great hope of ultimate success. Through Bible groups, study groups, addresses, ran a very real spirit of Christian fellowship. And every opportunity was given by the leaders to the members of each particular communion to discuss their own questions.

The group of Churchmen was all too small, but it did not feel that it was for that reason of no avail. In all there were during the sessions but twelve Church students, with three Y. M. C. A. secretaries and four Church representatives of which the Reverend LeRoy S. Burroughs, student pastor at the state university at Ames, Iowa, was the very efficient and inspiring leader. The other clergy present were the Reverend P. C. F. Randolph, student pastor at Ohio State University, Columbus, Ohio; the Reverend Y. Y. Tsu, Ph.D., of Saint John's University, Shanghai, at present engaged in work among Chinese students in America; and the Reverend H. A. McNulty, of Soochow, China, representing at the conference the Department of Missions. To the great help of the Church students a daily communion service was held when all the other delegates, in the early morning hours, were holding their "morning watch." To them was presented by one or the others of the clergy, the Church's need in the ministry, the mission field, and as laymen. Two of the little band are planning to enter the ministry, and three hope to enter the foreign mission field. One cannot help but hope that this little group may lead a larger group next year to this conference and that student pastors of our mid-West may come to help and be helped in a work that even if it is not perfect, perhaps, is most certainly a work of God.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

S PONTANEOUS requests from an audience for an encore highly encourage the artist. The best comment on the value of the practically impromptu conference of workers among the foreign-born, held in Milwaukee, June twenty-second to twenty-ninth, was an urgent plea for another, larger conference next year.

The opportunity for furthering work among the ever-present problems of the foreign-born was seen in the conference of the Social Service Department of the Church and the National Conference of Social Work. The quickly arranged programme brought together some thirty-five people especially interested in the problem under the auspices of the Foreign-Born Americans Division.

The need for normal human contact with foreigners was stressed by Mrs. E. E. Ledbetter in the general meeting at Downer College, June twenty-fourth. The Reverend Thomas Burgess discussed the Church's special obligation for the spiritual well-being of the foreigner, and Doctor Emhardt showed that the responsibility for this work, so widely spread throughout the country, is a *national* responsibility.

On Saturday morning, June twenty-fifth, reports on the condition of the field were made by representatives of various races.

Monday afternoon was given over to a consideration of army methods of Americanization under the leadership of Chaplain Horace R. Fell, U. S. A., Camp Dix.

Tuesday morning, at a business meeting, a request was made for another conference next year. A committee of eight was appointed to arrange for it in co-operation with the

officers of the Foreign-Born Americans Division.

The conference urged the need for bilingual translations of the more important Prayer Book services and for tracts to aid the average priest in his ministration to the foreigners. A committee was formed to press for more adequate training of the clergy while in the seminaries for this special work.

The contact between the Church's conferees and the National Conference of Social Work was most intimate and fruitful. It served to put the Church in line with the great national movements and to stress the importance of the Church in the solution of immigration and other community problems.

Many Church people are found among the leaders of the National Conference. In the Division for Relating the Native and Foreign-Born, the Church is represented by Mrs. Eleanor E. Ledbetter and the Reverend Charles T. Bridgeman, assistant secretary of this Division.

A CORRECTION

IN the May issue of THE SPIRIT OF MISSIONS, on page 322, an incorrect statement was unintentionally made by stating, in the introduction to Mr. Baker's letter, that the Church Building Fund Commission had been "largely" responsible for the building of the rectory at Orleans, Cal. The American Church Building Fund Commission contributed \$600 as a final payment on the rectory, for the building of which the Indians' Hope Association of the Woman's Auxiliary of the diocese of Pennsylvania had already given \$4,000, which was raised by the devoted labors of its members.



THE WASHINGTON CATHEDRAL AS IT APPEARS TODAY



THE CAPITOL, WASHINGTON, D. C.

MEETING OF THE PRESIDING BISHOP AND COUNCIL

AT the invitation of the bishop of Washington and the dean of the cathedral, the Council held its mid-summer meeting in that city on July twelfth to fourteenth. Through Bishop Harding the hospitality of the National Cathedral School for Girls was extended, the members and secretaries being entertained in Whitby Hall, which was large enough to furnish rooms for the meeting of the Council, the departments and all committees.

After a celebration of the Holy Communion by the president in Bethlehem Chapel of the cathedral, the Council convened. There were sixteen members in attendance, some coming from as far west as Colorado and California. The meeting was of special value owing to the fact that after necessary routine matters had been cared for, time was given to a thorough consideration of policies and principles in general and to inquiry into details of opportunity in various fields of the

Church's general work. Much of the discussion was general in character, leading to no formal action, but Department by Department facts and figures were presented dealing with the ideals and scope of their work.

The Council found awaiting it a cordial invitation from the bishop and diocese of Washington to move its headquarters from New York to Washington. Careful consideration was given to the subject, which was placed in the hands of a committee of five laymen—Messrs. Wyckoff, Pershing, Franklin, Mansfield and Mather—who were asked to report at a later meeting of the Council.

Department of Finance: The report of the treasurer will be found on page 549.

The Nation-Wide Campaign Department reported the cordial support received from missionary district and dioceses all over the Church. The Department brought up the relation of



AT THE WHITE HOUSE, JULY 14, 1921
Bishop Gaylor, the president of the Council, stands at President Harding's left

Copyright by Harris and Ewing
President Harding found time to receive the Council during its session in Washington.

THE BETHLEHEM CHAPEL IN THE CRYPT OF THE
WASHINGTON CATHEDRAL





PILLAR IN NAVE OF THE WASHINGTON CATHEDRAL
From the architect's drawing

Meeting of the Presiding Bishop and Council

the provinces to the Council and a special committee was appointed to consider proposed changes in the canon so as to more closely harmonize the policies of the various provinces and the Council. Dr. Milton presented the report of the Commission on Parochial Missions, which report was approved and the Commission instructed to proceed with its plan.

Department of Christian Social Service: In the absence of the executive secretary, Mr. John M. Glenn of the Russell Sage Foundation, New York, and a very active member of the Department, presented a written report which dealt with the work and ideals of the Department. Special reference was made to the most successful conference held in Milwaukee late in June.

The Department of Missions, through its executive secretary, presented its report, and on the recommendation of the Department the bishop of the Philippines was authorized to proceed with the necessary repairs to the cathedral of Saint Mary and Saint John in Manila, mortgaging the property if necessary.

A report was submitted giving the appropriations made to all the districts, domestic and foreign, by ten-year periods, from 1901 to date, together with statistics as to number of clergy, communicants, congregations, etc. The Council felt that it would be a help in making appropriations in future if they might have a statement from every bishop to whom appropriations have been made as to the results obtained from past expenditures and the president was asked to write for such information.

Dr. Stires reported for the committee on literature for the blind, and an appropriation was made to enable parts of the Prayer Book to be printed in revised Braile, which is the system now used in institutions for the blind.

A message was received from the Armenian Archbishop of Erivan, ask-

ing that American instructors in theology might be sent to the theological seminary at Etchmiadzin.

The following appointments were made: Alaska: Miss Lossie de R. Cotchett, nurse at Allakaket. Honolulu: Miss Mary J. Ruley, teacher in Saint Andrew's Priory. Porto Rico: Miss Mary A. Washburn. Tokyo: Miss Edith A. Shaw, music teacher in Saint Margaret's School, Tokyo.

The Department of Religious Education presented some interesting statistics. The number of Church students is estimated at about 200,000, divided among 250 institutions. There are more than 400,000 children in our Church (Sunday) Schools. Week-day religious education is being experimentally carried on in eleven places. There are twenty-six Summer Schools this year with an approximate enrollment of five thousand. The Department also brought up the question of recruiting the ministry. So important did the Council feel this matter to be that it requested that a statement should be presented to the next meeting setting forth the urgency of the situation. After hearing the Department report of the Commission on Registration and Reference of Church Workers, the Council felt that this work ought to be more generally known.

The Department of Publicity reported two conferences, in New York and Saint Louis, at which the consensus of opinion was unanimous as to the value of Church advertising. The Department also felt that the Central News Bureau, which is now being maintained in connection with the Centennial of the Domestic and Foreign Missionary Society, should be made permanent.

During its sessions the Council received many courtesies and attentions from members of the cathedral staff and the faculty of the National Cathedral School for Girls. On June four-

Meeting of the Presiding Bishop and Council

teenth the Council was received by the President of the United States. The Reverend Doctor Freeman, rector of the Church of the Epiphany, presented the president of the council to President Harding. Bishop Gailor said:

"Mr. President, I am the bishop of Tennessee and also the president of the National Council of the Episcopal Church in America. This year we are celebrating the Centennial of the Church's Missionary Society. We come

here today to pay our respects to our President and to congratulate you on your stand for peace and righteousness not only in this country but before all the world. We pledge you our loyal support and pray God's blessing on you and your administration."

The Council adjourned on the evening of Thursday, July fourteenth, after expressing great appreciation of all the courtesies which had been extended to its members.

JUNE MEETING OF THE DEPARTMENT OF MISSIONS

THE Department of Missions met at ten a. m. on June fourteenth in the Church Missions House. In the absence of Bishop Gailor Bishop Murray of Maryland was in the chair. Besides the officers the members present were Bishop Lloyd, Mr. Baker and Mr. Mansfield.

Doctor Wood, executive secretary of the Department, reported many matters of interest. Dean Davis has accepted his election as Domestic Secretary. Practically all of the Continental Domestic Missionary Bishops had expressed their appreciation of appropriations amounting to \$91,900 received for land and buildings, in accordance with the action of the Council in February.

A telegram of sympathy for the sufferers by the Pueblo floods had been sent to Bishop Johnson of Colorado, and relief up to the amount of \$2,000 was tendered to the diocese.

The Reverend John Roberts, our veteran missionary among the Shoshones in Wyoming, has retired. The Department could not allow this occasion to pass without placing on record its gratitude for and admiration of this devoted life. For thirty-eight years, with a modesty and single-mindedness beyond all praise, Mr. Roberts has labored without thought

of self that he might make our Lord known among the Indian people. The affection of many in the Church will follow him to his honorable release from active duty.

A message of sympathy in her illness was sent to Deaconess Sabine, who was for twenty years connected with the mission at Anvik, Alaska.

In the Division for Work Among the Foreign-Born, Doctor Emhardt had made a journey to the Pacific coast and back. On the coast he had a conference with workers among Orientals and found that there are altogether one hundred and seven Japanese missions, of which we have three; one hundred and seventy-two Chinese missions, of which we have one; while of the sixteen missions among Koreans we have none! In Salt Lake City he healed a breach between the Eastern Orthodox congregation and their priest. Very real progress had been made among Scandinavians by Doctor Hammarsköld and the Reverend Philip Broburg. The work among Italians in Philadelphia has been placed by the diocesan authorities under the Division.

At the request of Bishop Colmore Miss E. T. Hicks was given permission to appeal for special gifts up to \$10,000 for the new nurses' home at

June Meeting of the Department of Missions

Saint Luke's Hospital, Ponce, Porto Rico, and her furlough was extended to September first for this purpose.

Offerings for missionary work in this country have been received from two native congregations in Japan.

A cable from Bishop Roots stated that Ichang and Wuchang had been burned and looted by soldiers, but that mission lives and buildings were safe.

Thirteen years ago the Reverend P. K. Goto began a mission in the poorest section of Tokyo. Under his earnest leadership it has grown to large proportions, but it is greatly hampered by lack of a church building. Mr. Goto is now in this country and has been authorized to appeal for funds for this purpose. So far he has secured about half of the \$20,000 needed. Now a friend has promised \$5,000 if the remaining \$5,000 is given by October thirty-first. Leaflet 239 will be sent on request.

Bishop Graves was given authority to contribute \$1,000 toward an endowment fund for the home for widows and orphans at Kiangwan, China, established by the late Reverend H. N. Woo, the senior priest of the Church in China. A movement has been started to insure the permanence of this institution.

Bishop Graves desires to open medical work at Zangzok, a city of about 80,000 people about sixty miles from Shanghai, where our mission is already well established. The bishop proposes to begin with a dispensary and doctor's house. He was authorized to use \$2,500 to purchase the land as a beginning.

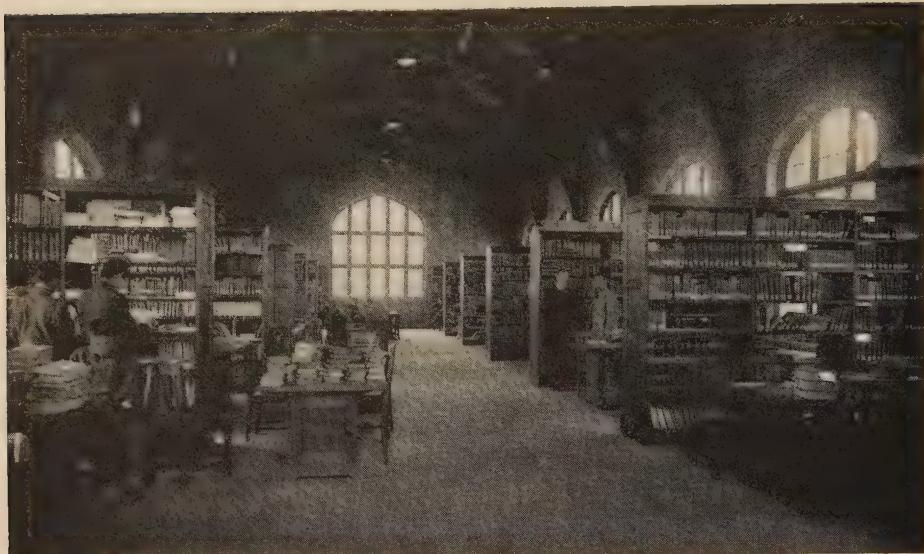
The self-supporting Chinese congregation in Shanghai known as the Church of Our Saviour purchased land and built a new church five years ago. The parish school and rectory continued to occupy property which belongs to our Shanghai mission. The congregation has now secured funds to begin the erection of a new parish

school and rectory on the land they own next to their church, thus releasing the land owned by the mission. Bishop Graves asked that in view of the notable efforts the congregation has made on its own behalf they be allowed an amount equal to two years' rental. This request was cordially assented to and the Department sent its congratulations to the rector and vestry upon their enterprise and success.

In December, 1919, an appropriation of \$1,500 was made for the purchase of land in Kanda, a suburb of Tokyo. The land was sold before word reached the field of this appropriation. The bishop asked that this amount might be used toward the building fund of True Light church, the mission maintained in this poor part of Tokyo by the Reverend Mr. Sugiura. This request was granted and an additional appropriation of \$1,000 was made for the same purpose.

The following appointments were made: Alaska: Miss Susan E. Smith, teacher, to Anvik; Miss Evelyn M. Nixon, teacher, to Nenana; Miss Nellie W. Landon, nurse, to Fort Yukon; the Reverend Robert G. Tatum. Mr. Tatum goes to relieve Mr. Drane at Nenana, where he has already served as a lay worker. Anking: Miss Edna S. Smith, nurse, at Saint James's Hospital, Anking. Cuba: Miss Victoria Williams. Hankow: Miss Mary E. S. Dawson, teacher; Mr. J. Earl Fowler, physician director at Boone University; Mr. Benjamin St. J. Garvey and Mr. Thomas F. Wiesen, teachers at Boone University; Miss Marion F. Little, teacher at Saint Hilda's School. Liberia: Miss Martina C. Gordon, nurse. Philippines: the Reverend Herbert E. Catlin, the Reverend F. Rolland Severance, Shanghai: the Reverend Sumner Guerry, teacher, Saint John's University; Miss Millie E. Weir, nurse. Unassigned: Miss Amelia Hill.

NEWS AND NOTES



THE LIBRARY OF SAINT PAUL'S COLLEGE, TOKYO

NO doubt many readers of *THE SPIRIT OF MISSIONS* have already taken steps to respond to the invitation of the Reverend H. C. Spackman to help supply books for the library of Saint Paul's College, Tokyo.

It has been suggested that the picture of the interior of the library, reproduced on page 457 of the July number of *THE SPIRIT OF MISSIONS*, might easily give a wrong impression of the actual situation. The picture was taken immediately after the building had been completed, and before any of the furniture or books had been moved in. Since the taking of that picture modern library furniture has been installed, books already in the possession of Saint Paul's have been placed on the shelves, and many new books have been added. The building is used daily by many students who find, not an empty room or a library without books, but a library well equipped with furniture and supplied with many useful books, as may

be seen in the picture shown above, which we have just received.

There is urgent need for more books. *THE SPIRIT OF MISSIONS* hopes that the people of the Church will co-operate to the fullest extent with the Church Periodical Club in securing the \$15,000 Saint Paul's College has asked for to insure a maximum of effective service by the library. Already the C. P. C. has secured about \$2,000 for this purpose.

* * *

BEFORE March first and May first of this year the American Church Building Fund Commission made loans amounting to \$110,000. This record is unprecedented in the history of the commission, being twice the total of the loans for the year 1916. An interesting illustrated booklet has been prepared by the secretary, the Reverend Charles L. Pardee, D.D. Copies may be had by applying to him at 281 Fourth Avenue, New York, N. Y.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY



FROM LEFT TO RIGHT: THE REVEREND H. I. OBERHOLZER, THE REVEREND G. H. SEVERANCE, BISHOP PAGE AND DOCTOR GARDNER

AN EDUCATIONAL PARISH THE SIZE OF NEW ENGLAND

IN June I visited twelve mission stations which constitute one man's parish.

The Place: The missionary district of Spokane.

The Man: The Reverend G. H. Severance.

Imagine leaving Boston in a car, touching Portland, Maine, then Berlin, New Hampshire, and intermediate points, then Rutland, Vermont, and back to Boston, and all the time in one man's parish.

We started from Spokane on Sunday morning at five o'clock. A mist had rolled down from the mountain and for a time I was at home in a New England fog. Then came breakfast by the side of a beautiful lake and on again to Colville, our first mission. Here we

found the Sunday School assembled with its five teachers, the leader of the school conducting the opening exercises with her baby enthroned in his baby carriage in front of the prayer desk. They believe in *Christian Nurture* early here. Some of the pews had been taken out and replaced by low tables and benches. Each class had its table. Tables and benches had been made by the missionary.

A few more miles brought us to Meyer Falls. Here we found a "Community Church". Mr. Severance has taken charge of this congregation on the community plan. In the morning he conducts a non-liturgical service, using the Prayer Book in part, but all admitted to the congregation are pre-



THE BEGINNING OF KNAGGS HILL



THE REVEREND D. V. GRAY AND MRS. GRAY AT THEIR RECTORY

pared for and admitted by confirmation. On this morning, at the conclusion of the Sunday School service, five candidates were confirmed by Bishop Page.

A ride of seventy-five miles brought us to Northport. Here the Sunday School meets in the afternoon. Five teachers and forty pupils were working faithfully with *Christian Nurture* material, and, as in the other missions, each class had its low table and benches. I shall not soon forget the thirteen-year-old girl—Edna Wallace was her name—teaching the class of little tots. I listened and watched and became convinced that real teaching in Christ's Name does not depend on age or erudition. They help, but love for Christ, His Church and His children is the essential foundation. Her family will move to Oroville, another mission in the parish, and, because all the missions have the same *Christian Nurture* lesson, she will continue her work without interruption.

The next ride brought us to Orient, where we spent the night and saw a church that was bought by Mr. Severance for a dollar. It is the only church in town.

The next morning a ride north for an opening through the mountain ranges brought us into Canada for an hour; then south visiting other stations until we arrived for the night at the beautiful Lake Chelan with its picturesque log church.

On the noon of the third day, we arrived at Wenatchee for a two-day conference of the Sunday School workers of this portion of the district.

For nearly ten years Mr. Severance has been working this great parish. Many of the missions began with a Sunday School. In his mind the school is the agency that can best establish and maintain healthy missionary work. He has visited all these stations at least once a month on week days, and the main object of his visits has been to meet the teachers and block out their work. He is not afraid of detail. The lessons, the use of the offerings, especially the Lenten Offering, the services, the absentees and new pupils, all claim exact attention, while in each mission is a placard or blackboard showing the membership, the attendance, the offering and its object in the five fields, for each month compared with the month before.

Department of Religious Education



THE REV. G. H. SEVERANCE

For two years by arrangement with Bishop Page these schools have been the "experimental centers" for the *Christian Nurture* small school, and they have demonstrated that, where the minister gives a reasonable amount of carefully planned direction and inspiration to the teachers, the best men and women can be won to work in the Sunday School and the enthusiasm of new people can be developed for the Church.

It is good to know that Mr. Severance now has help. At Oroville, the Reverend David V. Gray and Mrs. Gray have taken up the work. It gave me courage to see the boys gallop up to the little piazza and ask Mr. Gray about the Boy Scouts; and every girl has had a gleam of envy in her eye when told of the pretty interior of the home made homey and artistic by Mrs. Gray's own hand. "What a pretty shade of pink you have for your curtains," I exclaimed.

"They are my red ink curtains," said Mrs. Gray. "I had to have pink,

but the country store had only white cheese-cloth, so I took it and dyed it with red ink. They are pretty, aren't they?"

Mr. Severance has another helper, the Reverend Herman Page, the bishop's son, who has taken the work at Okanogan. He lives in a little house near the church and every boy in the town knows he is welcomed. Mr. Page is the high school coach and does as much preaching on the athletic field as in the church. A new parish hall has become the town's social center.

The work that will soon be carried on by many men has been the task of but one. Think of being called sixty miles for a parish call. All well enough if the road is straight and smooth; but quite another story if it means a two hour ride over the "Seven Devils," a tortuous road on a ridge hundreds of feet above the Columbia River. Seven points around which the river winds cause the road to follow around great indented coves and then out on high points overlooking all creation. The road is narrow, turnouts few, and as the car picks its way, again and again there are only a few inches between you and eternity.

And then imagine climbing Knaggs Hill in the dark so as to arrive on the other side of the mountain for the next day's work. Up and up the side of a great canyon and then down the other side. There would be plenty of time to plan sermons and think out schemes of parish work, you might say—but not if you value your life and your car, for every moment means a turn and a twist of the motor's wheel and swift judgment and calculation.

One man's parish—and that a big one—and the man when he graduated from the General Theological Seminary had one ideal: to teach Greek. Loyalty to Christ sent him to Washington for two years' experience in hard mission work.

His field fascinated him.

Greek lost another teacher.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND C. N. LATHROP, EXECUTIVE SECRETARY

THE PROBLEM OF MOTION PICTURE CONTROL

By Lee F. Hanmer

Russell Sage Foundation

A RECENT newspaper article makes the statement that interest in motion pictures is decidedly on the decline in Germany. People seem to have lost their enthusiasm for this type of public amusement to such an extent that the motion picture interests are facing a serious situation financially. If this is true it is another point of difference between Germany and the United States. Certainly there is no evidence of lack of public interest in motion pictures in this country, and new organizations for producing and distributing motion picture films are announcing themselves every few days.

We in America are tired of the old preachy sex pictures and the "eternal triangle" stories, but we are keener than ever about the use of motion pictures for vitalizing educational processes and for furnishing unparalleled recreation and amusement resources. Motion pictures seem to offer such possibilities in these fields that we are most unwilling that this wonderful vehicle of service be allowed to become debased and a thing of reproach through its questionable exploitation. The public is demanding that since it pays the bills it should have something to say about the product in which it makes its investment. That is, at least, one reason why a wave of reform legislation for motion picture regulation has swept the country recently.

Official censorship has seemed to be a direct and immediate means of control and has therefore attracted a large

number of supporters. Those advocating this form of motion picture regulation feel that the state laws and ordinances designed to regulate public entertainments cannot be, or at least are not, sufficiently well enforced to accomplish the thing desired. They, therefore, look upon official censorship as a sure means of safeguarding the public and especially the children against the exhibition of improper pictures.

Many of the motion pictures now produced are not only above reproach but justly merit "honorable mention"; in fact it would be safe to say that the great majority of pictures are of a kind that is quite acceptable not only for motion picture house exhibition but for use in schools and clubs as well as for other community purposes. It is the few disgusting, obscene and brutal productions, together with sensational and suggestive advertising, that are placing the entire industry in disrepute. In the main the pictures that offend the public sense of decency and propriety are produced by irresponsible, short-lived organizations that are not concerned about their business reputation but seek to make quick and large profits and then pass on to other fields of adventure. The standard companies, almost without exception, have shown real concern over the reaction of the public toward their productions, and have sought by one means or another to sense the public demand and regulate their product accordingly. One

Department of Christian Social Service

difficulty in the situation is that the index of what the public wants is likely to be the box office receipts and therefore not always dependable from the standpoint of what the more conservative and far-sighted citizens would consider proper standards for public entertainments.

In at least thirty-two states motion picture censorship bills were introduced in the legislatures during the past legislative season; in two states these bills have become laws—New York and Massachusetts. The Massachusetts law will probably be submitted to a referendum vote which will take place at the regular election in the Fall of 1922. In the meantime it will not be effective. In twenty-eight states censorship legislation was defeated, and in several states substitute measures were passed which make it a misdemeanor to exhibit pictures that are indecent or otherwise detrimental to the welfare of the community. This action took place after most extensive and detailed discussion of the whole subject throughout the states concerned. The whole campaign has undoubtedly served a useful purpose in focusing the public mind on this most important matter and in impressing upon the motion picture interests the fact that the public is concerned about the kind of pictures that are produced and proposes to see to it in some way that this great vehicle for education and amusement shall be developed in the direction of public interest instead of being exploited for profit only.

The press reports and the correspondence that have come in from the centers of discussion indicate that the chief concern has been about the harmful influence of certain classes of pictures on children. Thinking on the subject has been somewhat confused by the notion that official censorship would protect the children from improper suggestions at the motion picture shows. As discussion of the proposed legislation developed, however,

it became evident that it could not be expected to regulate adult public amusements on this basis and that the interests of the children must be safeguarded by special regulations with reference to attendance, selection of pictures, special exhibitions, etc.

Those who are interested especially in the problems of immigration and Americanization are concerned about the warped impression of American social life and domestic standards that might be conveyed to newcomers from other lands through the all too common type of picture that is shown in the cheaper motion picture houses. These people who have come to make America their home may not speak our language, but they read the universal language of the motion picture and it is important that the story that it tells them should give right impressions of American life and social customs. The sub-titles in the motion pictures are such important factors in the story told by the picture that it is easy to see how those who do not understand English might get a very different impression from the scenes depicted than would those who read the interpretations that are interspersed. Pictures that have been sharply criticized on their first showing have often been made quite acceptable by a revision of sub-titles.

The chief arguments that have been advanced for official censorship of motion pictures are:

To protect the child from the shock due to witnessing violence and gruesome details of crime, and to avoid encouragement to emulate evil examples.

To protect the adolescent and undeveloped mind from suggestions of evil and violence.

To do away with constant reiteration of criminal themes.

To prevent use by producers of situations which contain attractive dramatic situations but which leave on the public a low moral influence.

To protect religious groups, and officials such as police, etc., from derision.

To eliminate suggestions from films which might give false impressions to foreigners.

To do away with the possibility of display of low films in poorer sections.

Department of Christian Social Service

To prevent vulgar comedies.
To lessen emphasis on sex themes.
To lessen the use of the domestic triangle.

Present laws governing the display of obscene or immoral entertainments, etc., not adequate because not properly enforced, and in some cases not interpreted to cover motion pictures.

The chief arguments that have been advanced against official censorship are in the main as follows:

It is undemocratic.
It is un-American.
It is impossible for state or federal boards to meet local conditions.
It would delay releases.
The cost to the public would be increased.
Political perversion of censor privilege would be possible.

Set rules laid down by law do not allow interpretation according to immediate problem.

It affords opportunity for graft.
Application of formal standards results in ridiculous and unjust eliminations and restrictions.

Separate local and state boards cause duplication and increased expense to public.

Probable tendency on part of producers to make up films with very obvious faults in order that there may be something to delete.

Censorship transfers the responsibility for clean pictures from the producer and exhibitor to the censorship board.

State boards take away local authority.
Impossible to make all films suitable for children, as adult entertainment cannot be placed on level of the child's mind.

Motion pictures should be regulated as books and theaters are regulated.

It imposes special and unjust restriction upon this means of publicity.

Some of the means of regulation other than censorship that are being considered are:

Licensing producers and distributors for carrying on business through interstate commerce, and licensing the local exhibitors under the usual regulations governing public amusements.

Organization of local clubs, church organizations, etc., to make sure of enforcement of existing laws.

Familiarizing the local exhibitor with the kind of picture desired in his neighborhood.

Organization through women's clubs particularly to give publicity to type of film

desired in order to encourage exhibitors in the display of good pictures.

Organized effort to investigate and force theaters in cheaper districts and foreign settlements to keep up a high standard of film.

Organization to have children attend shows on certain nights and matinées and in this way make it worth the exhibitor's while to show films adapted for children at those times—then at other periods show any films that would be considered more essentially adult in their interest.

Formation of citizen committees to serve as advisory boards to study and work out local plans for amusement regulation, this particularly in smaller towns.

Interesting press to give space to reviews of films where they have a week's run.

Exhibitors to make public the advance summaries of films.

Newspaper and billboard advertising to be carefully watched by either citizen committees or police authorities.

Regular inspectors to look out for the physical cleanliness and proper sanitation and lighting of theaters and citizen groups to organize to check up on the type of films shown.

Greater publicity to committee for better film lists and local group requesting of local exhibitors the display of these films.

Details are being worked out for a proposed plan of motion picture regulation through federal, state and local agencies along the following lines:

Federal licensing of motion picture producers and distributors to do business through interstate commerce and a specific definition in connection with the granting of the license of the kinds of motion pictures that they would not be permitted to transport.

State laws making it a misdemeanor, with adequate penalties, to exhibit motion pictures that in the judgment of the courts are obscene, indecent and detrimental to the morals of the people.

Local licensing of exhibitors under regulations that would make possible the canceling of licenses if the exhibitors persisted in holding exhibitions that were detrimental to the welfare of the community.

This should be supplemented by organized local effort to encourage good productions, by patronizing them and by encouraging their wider use through non-theatrical channels. To this end encouragement should be given to such citizen organizations and agen-

Department of Christian Social Service

cies as the National Board of Review of Motion Pictures with its National Committee for Better Films, the Community Motion Picture Bureau, the International Church Film Corporation, the National Motion Picture League and others of this character.

From the four states where official motion picture censorship now exists come conflicting reports concerning the functioning of these censorship boards. Some good citizens feel that the boards have not properly safeguarded the motion picture shows and that improper and debasing pictures are being shown. Others feel that great injustice is being done by eliminations made in the films through the application of formal standards without giving due consideration to the settings in which the particular scenes in question are placed. The fact is, however, that these boards are continuing to function under state appropriations and that the individuals and organizations which have been working for better pictures feel that thus far this is the most effective means of control that has been put into operation.

Attention should be called to the fact that a censorship board in every state in the Union would place upon the motion picture industry a burden of expense that would no doubt be passed on to the public. It would also tend to shift the burden of responsibility from the motion picture companies to the government agencies organized for their control. If the motion picture producer feels that forty-eight state boards of censorship will pass upon his product and will, in order to make a showing of work done, be likely to order a considerable number of eliminations, he will be inclined to include in his original copies of films put into circulation much more questionable material than otherwise would be the case—that is, he will give the censorship boards something to cut.

There are in existence at the present time the following federal, state and

local means of motion picture control, and some of those who have made a study of motion picture matters feel that if an effective means of enforcing present laws and regulations could be brought about the situation would be completely met:

Federal law enacted in 1920 making it a misdemeanor, punishable by fine or imprisonment, or both, to import or transport in interstate commerce books, pamphlets, pictures, motion pictures, or any other matter of an indecent character, or that is obscene, lewd or licentious.

State laws making it a misdemeanor, punishable by fine or imprisonment, or both, to exhibit any such picture, or conduct an entertainment that is detrimental to the morals of the community.

Provision for state licensing of pool and billiard rooms, dance halls, moving picture shows, etc., to conduct business within the state and providing for punishment by fine or imprisonment, or both, and by revoking the license in case the conditions under which the license is granted are violated.

Local ordinance making it a misdemeanor punishable by fine or imprisonment, or both, for holding any exhibition detrimental or offensive to the morals of the community.

Both state laws and city ordinances providing for the licensing of local amusement places and stating the conditions under which those licenses may be revoked.

Evidently there is real need of constructive thinking on motion picture regulation. The tendency has been to decide in the direction of censorship and control instead of along the line of promoting in a constructive way this important means of education and amusement. The time was when athletics were vigorously opposed by educational institutions, later they were tolerated as something that must be endured but which should be rigidly controlled and repressed, but now our institutions of learning are encouraging and promoting under proper guidance the athletic activities of their students as one of the most important means of physical development and character building. Possibly the time may come when motion pictures will receive similar encouragement and guidance.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

RECEIPTS FROM JANUARY 1ST THROUGH JUNE 30TH, 1921

Province	Diocese or D.str.ct	Quota	Paid to	Paid to	Increase or Decrease
			July 1, 1921	July 1, 1920	
i	Connecticut	303,484.00	24,556.4	13,230.87	11,325.87+
	Maine	46,393.00	2,585.16	2,143.84	441.32+
	Massachusetts	594,366.00	94,967.75	75,317.56	19,650.19+
	New Hampshire	37,502.00	5,591.93	6,619.56	1,027.58-
	Rhode Island	159,192.00	26,158.72	16,381.17	9,777.55+
	Vermont	39,576.00	2,697.58	1,979.22	718.36+
	Western Mass.	122,333.00	20,574.75	15,875.72	4,699.03+
		1,302,846.00	177,132.68	131,547.94	45,584.74+
ii	Albany	189,110.00	12,931.76	12,329.38	602.38+
	Central New York	176,012.00	24,273.40	21,776.44	2,496.96+
	Long Island	356,519.00	33,103.61	32,868.27	235.34+
	Newark	385,889.00	42,045.84	34,275.72	7,770.12+
	New Jersey	218,866.00	28,298.04	22,491.72	5,806.32+
	New York	953,750.00	143,457.46	132,688.64	10,768.82+
	Western New York	233,030.00	16,615.69	3,647.50	12,968.19+
	Porto Rico	793.00	495.83	784.15	288.32-
		2,513,969.00	301,221.63	260,861.82	40,359.81+
III	Bethlehem	156,439.00	24,470.68	12,554.90	11,915.78+
	Delaware	42,874.00	3,925.50	9,981.39	6,055.89-
	Easton	31,219.00	4,414.53	2,969.70	1,444.83+
	Erie	45,084.00	7,483.77	1,184.83	6,298.94+
	Harrisburg	76,617.00	6,395.40	2,630.81	3,764.59+
	Maryland	142,655.00	37,351.32	52,565.41	15,214.09-
	Pennsylvania	677,047.00	105,481.24	141,981.63	36,500.39-
	Pittsburgh	159,370.00	21,006.46	12,217.07	8,789.39+
	Southern Virginia	59,739.00	3,432.84	22,780.62	19,347.78-
	So. West. Virginia.....	30,733.00	9,474.91	12,974.75	3,499.84-
	Virginia	89,129.00	37,457.00	45,417.99	7,960.99-
	Washington	139,699.00	23,358.55	11,876.39	11,482.16+
	West Virginia	37,943.00	6,275.74	15,460.55	9,184.81-
		1,688,548.00	290,527.94	344,596.04	54,068.10-
IV	Alabama	57,026.00	6,957.00	4,455.12	2,501.88+
	Atlanta	38,638.00	11,882.73	12,933.29	1,050.56-
	East Carolina	27,341.00	2,357.12	10,120.46	7,763.34-
	Florida	24,655.00	4,370.50	127.09	4,243.41+
	Georgia	33,572.00	9,255.85	11,892.23	2,636.38-
	Kentucky	36,387.00	8,265.08	10,706.95	2,441.87-
	Lexington	18,935.00	3,608.28	3,085.65	522.63+
	Louisiana	46,875.00	8,991.86	11,748.22	2,756.36-
	Mississippi	37,531.00	8,688.87	12,753.05	4,064.18-
	North Carolina	42,966.00	14,901.72	23,864.59	8,962.87-
	South Carolina	53,620.00	8,601.95	20,775.98	12,174.03-
	Tennessee	46,912.00	11,791.38	1,675.84	10,115.54+
	Asheville	16,862.00	5,311.51	4,417.92	892.59+
	Southern Florida	35,089.00	8,548.80	6,534.12	2,014.77+
		516,409.00	113,532.74	135,090.51	21,557.77-

Department of Finance

Province	Diocese or District	Quota	Paid to July 1, 1921	Paid to July 1, 1920	Increase or Decrease
V	Chicago	411,681.00	32,013.33	32,952.65	939.32—
	Fond du Lac	29,964.00	3,168.18	2,783.21	384.97+
	Indianapolis	28,148.00	2,925.17	3,743.56	818.39—
	Marquette	18,902.00	1,021.22	703.50	317.72+
	Michigan	129,850.00	33,445.72	10,082.68	22,363.05+
	Milwaukee	67,759.00	12,369.91	11,091.44	1,278.47+
	No. Indiana	20,200.00	2,915.66	3,775.65	859.99—
	Ohio	132,359.00	20,709.50	2,029.39	18,680.11+
	Quincy	22,764.00	2,057.97	904.28	1,153.69+
	Southern Ohio	163,852.00	13,771.59	18,130.98	4,359.39—
VI	Springfield	27,986.00	2,737.51	2,991.95	254.44—
	Western Michigan	50,186.00	6,006.44	9,133.05	3,126.61—
		1,103,651.00	133,142.21	98,322.34	34,819.87+
VI	Colorado	55,905.00	12,524.77	3,255.83	9,268.94+
	Duluth	22,952.00	2,991.04	1,738.64	1,252.40+
	Iowa	56,972.00	170.26	557.08	386.82—
	Minnesota	76,133.00	18,652.26	15,101.70	3,550.56+
	Montana	34,165.00	2,842.30	2,511.41	330.89+
	Nebraska	34,600.00	3,278.10	507.90	2,770.20+
	North Dakota	16,786.00	3,381.59	3,463.33	81.74—
	South Dakota	30,121.00	8,347.86	11,117.14	2,769.28—
	Western Nebraska	12,395.00	1,269.61	1,457.83	188.22—
	Wyoming	21,066.00	31.75	305.25	273.50—
		361,095.00	53,489.54	40,016.11	13,473.43+
VII	Arkansas	20,414.00	1,777.13	6,343.04	4,565.91—
	Dallas	38,099.00	3,841.73	3,703.54	138.19+
	Kansas	26,129.00	6,737.50	6,187.55	549.95+
	Missouri	91,660.00	15,475.91	20,595.30	5,119.39—
	Texas	52,022.00	14,480.71	15,521.90	1,041.19—
	West Missouri	44,452.00	6,788.59	184.80	6,603.79+
	West Texas	19,988.00	6,880.11	3,981.88	2,898.23+
	New Mexico	12,995.00	1,109.53	1,799.60	690.07—
	North Texas	6,415.00	682.50	798.69	116.19—
	Oklahoma	19,729.00	5,519.27	5,573.11	53.84—
	Salina	5,921.00	727.13	477.32	249.81+
		337,824.00	64,020.11	65,166.73	1,146.62—
VIII	California	100,000.00	14,720.04	12,558.76	2,161.28+
	Los Angeles	86,921.00	13,958.16	13,628.31	329.85+
	Olympia	41,780.00	930.26	670.38	259.88+
	Oregon	21,138.00	2,457.83	53.00	2,404.83+
	Sacramento	11,332.00	1,382.25	1,619.04	236.79—
	Alaska	4,119.00	577.88	393.80	184.08+
	Arizona	16,475.00	1,324.77	1,482.20	157.43—
	Eastern Oregon	3,600.00	232.87	419.73	186.86—
	Honolulu	13,931.00	504.50	395.95	108.55+
	Idaho	13,916.00	2,163.19	5,400.64	3,237.35—
	Nevada	5,295.00	81.74	421.60	339.86—
	San Joaquin	12,228.00	2,803.61	2,656.97	146.64+
IX	Spokane	17,989.00	3,750.79	1,336.77	2,414.02+
	Utah	9,281.00	797.38	25.00	772.38+
		358,005.00	45,685.27	41,062.05	4,623.22+

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

THE NATION-WIDE CAMPAIGN

Extract from the Address of the Bishop of Delaware
to His Convention at Milford, May 10th, 1921.

I HAVE reached the most important matter that has to do with the work and administration of the work of this diocese.

You all know that the last General Convention meeting in Detroit adopted a plan of action for the whole Church known as the Nation-Wide Campaign and that the general Church reorganized Her whole system of administration to conform to this plan of action.

You know the Church under its new organization of a Presiding Bishop and Council which brought under one control all the forces of the Church—the Board of Missions, the General Board of Religious Education and Social Service Commission—adopted a budget for the work of the Church far in excess of anything previously contemplated.

It was to be expected that many would regard so radical a change with fear and hesitation. It was to be expected that some would mistrust the enterprise to the extent of refusing to have a share or part in it. It was anticipated that some would disobey the call of the Church.

All these things have happened. The critics and the prophets of disaster have had their say—but the Church as a whole has moved forward in the work of the upbuilding of the Kingdom of God in a way that has surpassed anything that might have been anticipated before that gathering of the General Convention.

I am devoutly thankful that in the interim my ministry has been associated with two dioceses that have recognized the authority of the Church to outline a plan and issue orders to its membership, and tried to fulfill all that was expected.

This was the case in the diocese of Maryland which met its money quota in full last year; and the diocese of Delaware which has paid 73% of its quota and ranks third among the dioceses in the amount given per communicant to the work of the Church.

That this diocese could accomplish such a result under the conditions and circumstances of more or less confusion and disorder that prevailed in the absence of a bishop, is but an indication of the strength and loyalty of our people who participated in the effort.

We have had a year of operation under this plan and the fears and criticisms of the opponents and the faint-hearted can be gauged at something nearer their true worth.

The Church asked for \$8,177,347—which seemed to many an impossible amount.

Out of the list of the dioceses eight met the full quota asked from them.

The others ranged from 3% up, but the general average is 38%.

It will be seen that the 73% of Delaware is far in excess of the average.

As against the asking of \$8,177,347 there was actually given into the hands

Department of the Nation-Wide Campaign

of the treasurer \$3,071,401.06, which makes some who had anticipated and prophesied failure feel that their prophecies were well founded.

But if this be failure let us pray that the Church have some more such failures.

Though it raised but 38% of the general quota yet even that represents 117% increase over the gifts of the preceding year. This is the largest increase in the history of the Church in this country.

The natural inference is that since so much was given to the general Church the dioceses must have suffered. Contrary to such an expectation this was not the case. The dioceses of California and Kansas increased their support of diocesan work 95 per cent; West Missouri increased by 144 per cent; the diocese of Central New York by 150 per cent; Washington 256 per cent; Bethlehem 246 per cent; Maryland 445 per cent; Rhode Island 400 per cent; Massachusetts 633 per cent.

No wonder the plan has won support as it went along. If this be failure let us have more such failures.

Another natural inference is that since both general Church and dioceses have increased the parishes must have registered a loss. But the facts in the case prove otherwise. Of 1175 parishes reported, the increases range

from 11% to 167%, an average increase of 61%. If this be failure, again I say, let us have more such failures.

I would be the last to suggest that the results have been what they might have been; that all have done wisely; that the change in the form of administration has not caused confusion and hardship in various quarters—but I submit that the facts bear out the wisdom of this effort, and that experience shows the principles upon which it is founded to be wise and sound.

The plan called for a proper consideration of the whole work—in the local parish or mission, in the diocese, and in support of the general Church. No part was excluded from consideration.

* * * * *

The only thing we have to fear is ignorance; the one thing we need for success is faith—faith in our task, faith in God, faith in our own people—therefore I ask that when our budget is made up, we plan to present the whole matter to the people of this diocese in a concerted effort next fall, and make our simultaneous canvass of the whole diocese together and on the same day.

There is nothing more important that I can bring to your attention and I ask for it your loyal support and hearty co-operation.

BUT whatever our private opinions may be as to the Nation-Wide Campaign, we are all now committed to it. It is not an experiment in which we are at liberty to take our part or not as we may prefer. It is the officially adopted system of the Church. It comes to us with the full authority of the General Convention. Every parish, by virtue of its organic connection with the Church, is pledged to it. If any one of you is doubtful as to this matter, I beg that you will reconsider the grounds of that doubt. I ask each one of you to use to the utmost your influence and your strength to prosper in your parish and throughout the diocese this great undertaking of the Church.

(Extract from Bishop Manning's convention address)

THE Nation-Wide Campaign is, first of all, an appeal to the Christian conscience to realize the obligation of the Gospel in its highest and most unselfish demand; to do our duty by the whole Body of Christ; to give as we are able into the treasury of God for the whole work of the Church.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

A DAY AT SAINT AGNES'S HOSPITAL, RALEIGH, NORTH CAROLINA

By Mary V. Glenton, M.D.

WE begin the day with Morning Prayer at seven o'clock in the hospital chapel. The nurses have been up since six and have had breakfast. We have ours after prayers and then proceed to the work of the day. Stamps and stationery are first in order, as the mail goes out at nine. A birth or a death may have taken place in the night, and certificates must be filled out. Orders for the day are on the carpet, the list of operations to be sent to each floor, nurses' "off duty" to be arranged and numerous other details to be attended to. The mail comes in at nine and has to be sorted and distributed, and hospital letters answered and acted upon. Then morning rounds and back to the office. Patients are being admitted or dismissed, the telephone rings busily—"How is my wife?" We find it necessary to ask his wife's name, and answer that she had an operation yesterday. "Kin I take her home tomorrow?" "What kin I bring her to eat?" A visitor comes in with a complaint that the nurse made her daughter take some medicine she didn't want to take. "Please you all don't make my girl take nothin' she don't want to!" The greater number of the serious opera-



DOCTOR MARY V. GLENTON

tions take place in the afternoon, and a characteristic hush prevails.

So the day goes with its amusing and its interesting incidents and, it is to be confessed, some trying ones. After supper we go up to the school chapel for evensong.

It is at this service once each year that the graduating nurses receive a

The Woman's Auxiliary

blessing from the principal of the school, for Saint Agnes's Hospital is a daughter of Saint Augustine's School. This service is very impressive. The graduates go forward to the choir steps, during the singing of Hymn 162, *The Son of Consolation*. At the end of the second verse the principal makes a short address to the girls, presents them with their diplomas, and they kneel to receive his blessing. They are in their graduates' white. Now we are able to go back to the days in which they entered, strange and frightened and timid, and their present poise and self-reliance are a great satisfaction to us. We have been together three years and we reluctantly see them leave the nest. How we miss them!

After evening prayer the work of the day is finished and everything left in order for the night force, more classes are held (there are classes on non-operating afternoons), evening rounds are made and soon there is the usual stillness of the night, when one is prone to whisper or to walk on tiptoe. This stillness is frequently rudely

broken by the clang of the ambulance bell or an auto horn, for emergencies often come in at night. At such times a number of directions are given to the night supervisor on hearing her report, and when the doctor in charge of the case is actually in the house we go back to sleep.

Away back in our early days, as we were making rounds one evening we heard the sound of singing as we approached the woman's surgical ward. There in the darkened ward, each of the seventeen beds holding its blanket-ed form, these patient sufferers were singing:

Angels watchin' over me
All night, all night,
Angels watchin' over me
All night long.

We stole away quietly to other parts of the house, but all that night, and to this day, when awakened at night for any cause, we drift back to sleep to that soft, sweet cadence:

Angels watchin' over me
All night, all night,
Angels watchin' over me
All night long.



NURSES RETURNING FROM CHAPEL

THE LIFE OF A NEW MISSIONARY

By Violet L. Hughes

THE life of a new missionary in Hankow is a most interesting one. I have been out over a year now, but, having spent most of that time at the Language School in Peking, I am still quite new in Hankow. Even a newcomer keeps fairly busy here, though, in comparison with the work the others are doing, my schedule seems mild, indeed. It makes one a bit impatient at times to have to devote such a large proportion of time to language study when there is so much real work to be done, but I have found the quickest cure for such impatience is the doing of even a little work with the Chinese already at one's disposal. I return to my language study with new zeal, for instance, after a session with the cathedral choir boys, at which I've tried in vain to make them understand that a comma in the canticles means a stop! So on the whole, one would not grudge the study time even if the language were not as fascinating as it really is; and it's my opinion, you know, that Chinese has been wickedly maligned, though, like every other tongue, it has its peculiarities.

But I must tell you about the work I am doing. As I've already hinted, I have charge of the singing at Saint Paul's Cathedral, and I haven't yet got over feeling most important whenever I think of this particular job, being choir mistress sounds so imposing, doesn't it? And I assure you I find the work imposing, too, with five different practices each week. The choir boys have two rehearsals, and I really enjoy them hugely, despite my limited vocabulary and their limited musical ability. (For, let me tell you in secret, even as ardent an admirer of the Chinese as I would



VIOLET L. HUGHES

not contend that they are musical according to our ideas!) However, they do sing the hymns and canticles fairly well, and they are marvelously quick at sight-reading.

There are two other rehearsals each week with the men of the choir and of the Catechetical School, respectively, and the climax of the whole week comes when I have a big general practice with over two hundred men, women and children from the various mission schools. The first one was an awful ordeal, but it is surprising how one can get used even to such awe-inspiring experiences as that. I've actually got to the point now where I even dare to get a little cross with the school boys when they sing things wrong more than half a dozen times! Then on Sunday in come the rest of the congregation who have not practiced during the week, and one can but console one's self with the thought of how much worse it might be! For the lack of congregational singing is not the problem here that it is in America; indeed, the less familiar a hymn is, the

The Life of a New Missionary

louder it is sung! At least there is no want of heartiness in the singing, and "a joyful noise" is a literal description of much of our music here in China.

And then there are my two English classes, one of them so advanced that I have to study up the grammar myself beforehand, and the other a most interesting class of beginners. I have found that there's nothing like teaching English for consoling one for one's own difficulties with Chinese. One feels less ashamed, for instance, of being taken to the garden to pick flowers when she has asked if she might use the telephone—a little matter of difference in tones—when she hears her pupils talking about "the *blown* bird *frying* to his *nost*", and to the question, "Where did the children go?"

gets the reply, "I can read the book"—or something equally relevant!

Altogether it would be difficult to find a situation where one would do more interesting work or put one's few talents to better use than as a missionary in China. I had, for example, never looked upon my candy-making ability as an especially valuable missionary asset, till I was called on the other day to substitute in the cooking class of the girls' club on one compound, and found how glad they were to learn to make *panocha*. And when, in addition to the fun of doing all these things, one realizes that she is actually doing a part, however small, in the Church's task of "preaching the Gospel to every creature", one feels that, after all, there's nothing she would rather be than a missionary in China.

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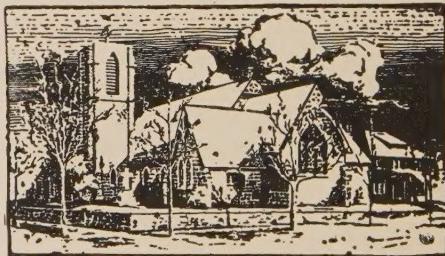
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